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# **SCHOOL LEADERSHIP FOR MĀORI SUCCEEDING AS MĀORI**

**A Mataatua perspective**

A thesis  
submitted in partial fulfilment  
of the requirements for the degree  
of

**Doctor of Philosophy**

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by

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## Karanga

*Haere mai te manuhiri tuarangi ki tenei kaupapa*

*He huinga waka*

*He huinga maunga*

*He huinga marae*

*Haere mai ki te waka o Mataatua<sup>1</sup>*

*Piki mai, kake mai, whakatau mai ra.*

Welcome visitors to the *kaupapa* (agenda) of this thesis. Whatever *waka* (ship), *maunga* (mountain) or *marae* (home), I welcome you into my place, *Mataatua*, where our ancestors landed here generations ago. Welcome. Come settle with me.

In Māori tradition, the *karanga* (a ceremonial call) is the first voice to be heard on a marae in times of *pōhiri* (rituals of encounter). Its purpose is to ignite engagement by calling on those of the spirit world to join those in the present and to welcome people into a particular tribal space and the kaupapa. This role is undertaken by senior Māori women because, based on ancient mythology, she waits at the interface of today's world to welcome them to the world beyond.

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<sup>1</sup> Mataatua (face of the Gods) refers here to the canoe which brought the people here from Hawaiki, is also a tribal region within Aotearoa, New Zealand and further, acknowledges the confederation of tribes who descend from the original travellers of the Mataatua canoe. In the main, tribes include Te Whānau-ā-Apanui, Te Whakatōhea, Tuhoe, Ngāti Manawa, Ngāti Awa, Tauranga Moana.

## Mihi

*Piki mai kake mai*  
*Homai te waiora*  
*Ki ahau e tūtehu ana*  
*Koa te moe a te kuia, i te pō*  
*Pō Wairaka i raru ai e*  
*Papaki tū ana ngā tae ki te reina*  
*Ka pō, ka ao, ka ea, ka awatea.*  
*Tihei mauri ora!*

A *mihi* (greeting) is a speech of welcome. It is the task which follows the karanga in *pōhiri* (rituals of encounter) and undertaken by men only. Therefore, I provide only the above well-recited incantation which is known as a *tauparapara* (type of prayer). It identifies ourselves as *tangata whenua* (people of the land, or hosts) to *manuhiri* (visitors) to our marae. It has deep historical significance related to the young, agentic ancestress, Wairaka whose exploits are explained in Chapter 2, Mataatua Multiple Literacies.

## Karakia

*Tēnei au te hōkai nei o taku tapuwae  
Ko te hōkai nuku ko te hōkai rangi  
Ko te hōkai a tō tupuna a Tānenui-ā-rangi  
Ka pikitia ai ki te rangi tūhāhā ki te Tihi-o-Manono  
Ka rokohina atu rā ko Te Matua-kore anake  
Ka tīkina mai ngā kete o te wānanga  
Ko te kete-tuauri  
Ko te kete-tuatea  
Ko te kete-aronui  
Ka tiritiria ka poupoua  
Ka puta mai iho ko te ira tangata  
Ki te whei ao ki te ao mārama  
Tiheī! Mauri ora!*

This is the journey of sacred footsteps  
Journeyed about the earth, journeyed about the heavens  
The journey of the ancestral god Tāne-nui-ā-rangi  
Who ascended into the heavens to Te Tihi-o-Mānono  
Where he found the parentless source  
From there he retrieved three baskets of knowledge  
The basket of the natural world  
The basket of war  
The basket of knowledge  
These were distributed and implanted about the earth  
From which came human life  
Growing from dim light to full light  
There was life!

According to Ngāti Awa<sup>2</sup> traditions, the demi-God, Tāwhaki, recited this karakia as he ascended the heavens to seek knowledge. Mead (1996) claims this journey began from Ōtuawhaki an important fishing and learning place in Whakatāne so named to remember this event. The relevance of this karakia is to acknowledge the commencement of Phase 5 Te Kotahitanga leaders as they begin their journey in search of further knowledge and understanding.

A *karakia* (prayer) is also an expectation of rituals of encounter.

---

<sup>2</sup> Ngāti Awa means the group of people who descend from the ancestor, Awanuiārangi I.

## Dedication

This thesis is dedicated to my parents, Dinny and Wishie Jaram, for the treasured past at 101 Muriwai Drive, Whakatāne.

This thesis is also for my children, Ani Megan, Michelle Lakshmi, Teia Rose and Ormsby Te Mānihera Koraurangi, for the celebrations and the challenges of my present. I wrote to leave them messages of their identity.

This thesis is also for my *mokopuna* (grandchildren): Morgan Tomairangi, Nia Awhiahua, James Maumoana, Mihimere Megan, Awanui Te Kapua, Tamati Taylor, twinnies Toi and Hetaraka and Tainui. My husband, Tony and I look forward to Ormsby's children. May they find Nana Peep's story useful in the future.

## Abstract

This thesis recounts how Ngāti Awa leadership principles from the past became evident in Te Kotahitanga schools. The thesis discusses Principals' actions and reflections of fostering Māori students' success as Māori in secondary schooling. Through case studies, it identifies the strategies engaged by these effective leaders and explores their undertakings in achieving successful outcomes for Māori with whom they have worked.

This study is an imperative to addressing the long-term levels of education under-achievement for Māori as indigenous people of New Zealand. The nexus for the study comes from Robinson (2007) who identified that 'in many ways the question of how much impact [school] leaders have on student outcomes is a flawed one, because the answer surely depends on what it is that leaders do'. Marzano et al (2005) also identifies 'the relative paucity of empirical studies' and 'little specific guidance as to effective practices in school leadership'.

The purpose of this study is to identify the contribution effective leaders have made towards realising Durie's (2001) landmark goals for Māori advancement, that is, for self-determining prosperity, good health and global participation. Identifying exceptional outcomes for Māori in a range of contexts establishes the criteria for selecting the case studies and therefore the foundation for the study. Successful outcomes include increased participation, better retention, improved academic achievement results and lesser disparities within the selected education sites.

A qualitative approach using case studies will be used where examples of exceptional outcomes for Māori in education have occurred in the last ten years. Justifying the selection of each case study sets the scene for exploring what effective leaders *did* and also asks *why* they did what they did.

I propose to study what effective leaders in education have done to create successful outcomes in education and thus enabling Māori to achieve the goal of Māori advancement.



## Acknowledgements

Mere Berryman was raised on the Ngāti Awa farm where our eponymous ancestor, Toi-kai-rakau, had established his pa site generations ago and immediately above where this thesis is conceptualised. Time Square for “two Māori girls from Whakatāne” represented the starting place of a journey similar to our tipuna Toi. Ahakoa ngā piki me ngā heke, kua puawai te mānukatūtahi mo ngā tamariki mokopuna o te motu i roto i tenei rangahau. Ka nui te mihi aroha mō to manaaki e oti ai i tenei tuhingaroa. This thesis is what I envisioned it should be.

Ted Glynn who in all humility says, “I am *in* your world but not *of* your world” but had the patience of a saint. I am grateful for your detail, experience and wise counsel. Ngā manaakitanga o te Runga Rawa ki a koe hoki.

A note of gratitude to the Principals of Te Kotahitanga Phase 5 represented here, your contributions to the lives of thousands of Māori students is the realisation of Māori dreams and aspirations. It was a privilege to witness your journey.

Ki te tokotoru o ngā kaumatua kua hoki atu ki te pūtahitanga o Rehua, Rangiwhakaehu Walker, ko Mate Reweti ratau ko Morehu Ngātoko, moe mai ra. Ki a Koroneihana Cooper me ngā ringa raupā o te whānau o Te Kotahitanga me ngā kaipupuri o te Whare Wānanga o Waikato, he mihi. The generous and wise counsel of my uncles, Wharehuia Milroy and Te Kei Merito, helped me articulate the interface so others may also find its richness. Mauri ora ki a koutou katoa!

I acknowledge the Whakatāne Historical Society and Trustees of my land interests in Houpoto, Waikawa, Maraenui, Kiwinui, Piripai and Mangatū for their support. Reconnecting with Ngāti Manawa was especially humbling.

Finally, I thank my siblings. Clark in the beginning and Riini in Sydney. Kerry has little but has always given me his everything. Megan and Ihaka minimised the vulnerabilities when completion was at its most challenging. Last but not least, I thank my husband, Tony, the silent sufferer who risked the wrath of ‘Tyranny’ with his constant nagging and irritating commercials to get this completed. Ana! Kua ea!

# Contents

<b>KARANGA .....</b>	<b>I</b>
<b>MIHI.....</b>	<b>II</b>
<b>KARAKIA .....</b>	<b>III</b>
<b>DEDICATION.....</b>	<b>IV</b>
<b>ABSTRACT .....</b>	<b>V</b>
<b>ACKNOWLEDGEMENTS.....</b>	<b>VI</b>
<b>CONTENTS.....</b>	<b>VII</b>
<b>PREFACE.....</b>	<b>XV</b>
<b>CHAPTER 1 INTRODUCTION .....</b>	<b>1</b>
1.1 The Treaty of Waitangi .....	2
1.2 Power and control.....	3
1.3 Our post-colonial education past .....	4
1.4 Schooling.....	6
1.5 Te Kotahitanga Research and Development Programme.....	7
1.6 Research Questions .....	7
1.7 Chapters.....	8
<b>CHAPTER 2 MATAATUA: MULTIPLE LITERACIES .....</b>	<b>11</b>
2.1 Introduction .....	11
Creation.....	13
Maui .....	13
Early Ngāti Awa Settlement .....	13
Mataatua Waka .....	15
Characteristics of Iwi .....	17
2.2 A Pedagogy of Place .....	18
Wairaka.....	19
Te Mānukatūtahi .....	20
Tūpāpākura .....	20
Ōpihiwhanaungakore .....	21
Marae .....	21
Māori principles and practices .....	22
Aroha .....	23
Whakapapa.....	24
Whanaungatanga.....	25
Mana .....	26

Mauri.....	26
Tapu and Noa.....	27
Tuakana and teina .....	29
Riini Hetaraka .....	29
2.3 Mataatua Leadership .....	31
Māori Protocols and Principles of Engagement .....	32
Pōhiri.....	33
Te Umu Pokapoka – The Domain of Space .....	34
Mā te Wa - The Māori Domain of Time.....	36
2.4 Knowledge and Education.....	38
Place based teaching and learning .....	39
2.5 The Impact of Colonial Intervention .....	41
2.6 Te Whare Wānanga o Awanuiārangi .....	43
2.7 Ngāti Awa Leadership.....	46
Conclusion.....	47
<b>CHAPTER 3 A 101 MATAATUA RESEARCHER.....</b>	<b>49</b>
101 Muriwai Drive, Whakatāne.....	50
A Ngāti Awa Identity.....	51
Teaching and Learning Experiences.....	52
Te Whare Wānanga o Awanuiārangi.....	57
Ngāti Awa Education Committee .....	58
Te Kotahitanga.....	59
Insider/Outsider Positioning .....	59
<b>CHAPTER 4 METHODOLOGY .....</b>	<b>61</b>
4.1 Introduction .....	61
4.2 Methodology .....	62
Colonisation.....	62
Epistemology and Ontology .....	63
Mātauranga Māori.....	64
Kaupapa Māori .....	64
Māori Metaphors in Methodology.....	66
Whakapapa.....	67
Whakawhanaungatanga .....	68
Kanohi ki te Kanohi.....	68

Manaakitanga.....	69
Kai.....	69
Mauri and Mana.....	69
Ako.....	70
Rangatiratanga .....	70
Kotahitanga .....	71
Critical and Indigenous Research .....	72
Educationally powerful relations in research.....	73
Culturally Responsive Research Methodologies .....	73
Ethics and Cultural and Academic Accountabilities .....	74
Discussion.....	76
4.3 Methods .....	76
Mixed methods .....	77
Whakawhanaungatanga .....	79
Observations .....	80
Mauri.....	80
Narrative and Storytelling.....	81
Semi structured interviews.....	82
Interviews as conversations .....	82
Collaborative storying.....	83
Case Study .....	83
Document analysis .....	84
Data analysis .....	85
4.4 Context for Study .....	86
Operationalising Te Kotahitanga .....	88
4.5 Research Procedure .....	88
Work before the work .....	89
Arrive as a respectful visitor .....	90
Being asked to respond .....	90
Milestone Reporting .....	91
Document management .....	91
Case studies processes .....	92
4.6 Participants .....	92

The Phase 5 Schools .....	92
Location of Schools .....	93
Leadership Profiles .....	93
Leadership experience .....	94
Conclusion.....	95
<b>CHAPTER 5 WHAKATANE HIGH SCHOOL CASE STUDY.....</b>	<b>96</b>
5.1 Introduction .....	96
School Background.....	97
Chris Day’s Story.....	97
5.2 Creating the context for change.....	99
Establishing Relationships.....	100
Deficit Theorising .....	100
Data.....	101
5.3 Board of Trustees support .....	102
5.4 Connecting with whānau and community .....	102
Wairaka Marae Visit.....	103
5.5 Implementing Te Kotahitanga.....	104
Co-Leader .....	104
5.6 Developing Pedagogic Leadership .....	105
5.7 The Role of Chris as a Change Leader.....	110
5.8 Challenges Encountered .....	111
5.9 Achievement Results .....	113
5.10 Highlights of the Principal’s Experience.....	115
The magic of the marae .....	116
Anjali’s Story.....	117
Acknowledging the Co-Leader.....	119
5.11 Three Years On .....	120
5.12 When Leadership Changes .....	121
5.13 Chris reflects six years later .....	122
Conclusion .....	124
<b>CHAPTER 6 PRINCIPALS’ EXPERIENCES OF INITIATING TE KOTAHITANGA.....</b>	<b>127</b>
6.1 Introduction .....	127
6.2 The Participants.....	128

6.2.1	<b>Brian</b> (Wairoa College) (84%Māori students).....	128
6.2.3	<b>Louise</b> (Flaxmere College) (73%Māori students).....	129
6.2.4	<b>PeterG</b> (Tikipunga College) (69%Māori students).....	129
6.2.5	<b>William</b> (Kaitaia College) (67%Māori students).....	129
6.2.6	<b>Greg</b> (Gisborne Boys' High School) (64%Māori students).....	129
6.2.7	<b>Chris</b> (Rotorua Boys' High School) (62%Māori students).....	130
6.2.8	<b>Jim</b> (Lytton High School) (60%Māori students).....	130
6.2.9	<b>Heather</b> (Gisborne Girls' High School) (55%Māori students).....	130
6.2.10	<b>Daniel</b> (William Colenso College) (51%Māori students).....	130
6.2.11	<b>Richard C</b> (Forest View High School) (49%Māori students).....	131
6.2.12	<b>Rob</b> (Hastings Boys' High School) (49%Māori students).....	131
6.2.14a	<b>Julie</b> (Fairfield College) (37%Māori students).....	131
6.2.14b	<b>Richard C</b> (Fairfield College) (%Māori students).....	131
6.2.15	<b>PeterM</b> (Taupo-nui-a-tia College) (30%Māori students).....	132
6.2.16	<b>Ross</b> (Napier Boys' High School) (25%Māori students).....	132
6.3	Why participate in Te Kotahitanga?.....	133
6.4	Preparing for change .....	135
6.4.1	Regional Information Hui and Applications to Participate.....	135
6.4.2	Hui Whakarewa .....	139
6.5	Getting started in school.....	145
	Marae venue.....	145
	Connecting with Māori whānau and communities .....	146
6.6	Ako .....	147
6.7	Changes to school systems and structures.....	148
	Facilitation Team .....	148
6.8	Maintaining the change processes .....	153
6.9	Challenges of Change.....	154
	Changing the dominant culture.....	157
	Conclusion.....	157
	<b>CHAPTER 7 WILLIAM COLENZO COLLEGE CASE STUDY .....</b>	<b>159</b>
	Preamble .....	159
	Making whakapapa links .....	159
	Researcher positioning.....	160
7.1	Introduction .....	160

7.2 School Background .....	161
7.3 Daniel Murfitt's Story .....	162
Feedback from a Māori student .....	165
Developing a culturally responsive pedagogy .....	165
A Learning to lead experience .....	167
7.4 Board of Trustees Support.....	168
7.5 Creating the Context for Change .....	168
Ka Hikitia – Managing for Success 2008 - 2012.....	169
Whakawhanaungatanga .....	171
The Māori Bilingual Unit .....	171
Hegemony.....	172
Māori Focus Group.....	173
A celebration.....	175
7.6 Implementing Te Kotahitanga Phase 5 .....	175
Appointing a Co Leader.....	175
Facilitation Team .....	178
Initiating Change.....	178
The Whānau Hui.....	179
The first operational meeting.....	181
An interview with Daniel.....	182
7.7 Challenges and Changes.....	183
Reporting on shifts.....	184
Timing.....	184
WISE Award 2013.....	185
7.8 Achievement Results .....	185
7.9 Discussion .....	187
He Tangata Marae.....	189
Conclusion.....	190
Looking to the future .....	190
Prime Minister's Education Excellence Awards .....	191
Kōrero whakakapi .....	194
<b>CHAPTER 8 PRINCIPALS' PERSPECTIVES AFTER THREE YEARS</b>	<b>195</b>
8.1 Introduction .....	195
8.2 Principals' Perspectives.....	196

Focus on teaching and leadership .....	197
Active leadership .....	198
Changes occurring with staff .....	200
Leadership satisfaction .....	201
8.3 Connecting with Māori whānau and communities .....	203
8.4 Tools to measure Māori succeeding as Māori .....	206
Rongohia te Hau .....	206
Māori students experiencing success as Māori .....	209
Indicators Framework .....	210
School Action Plans .....	213
8.5 Ka Hikitia and the effectiveness of Te Kotahitanga Phase 5 2010-12 .....	213
8.6 Summarising Perspectives .....	215
Kōrero whakakapi .....	216
<b>CHAPTER 9 DISCUSSION .....</b>	<b>218</b>
9.1 Introduction .....	219
9.2 Historical overview of Māori schooling .....	220
Ka Hikitia .....	221
Education is Political .....	223
The Education Debt .....	223
Te Kotahitanga Research and Development Project .....	224
Te Kotahitanga Phase 5 Schools .....	225
9.3 Whanaungatanga as cross-generation participation .....	225
The marae ātea .....	225
Kaumatua .....	226
Aunties .....	227
A responsive dialogic space .....	228
Sharing power in education .....	229
Wānanga .....	229
Whānau engagement .....	230
Boards of Trustees and Principals .....	231
9.4 mātauranga Māori and the contexts for learning .....	231
Leaders and Learners .....	231
Contexts for Learning .....	232
9.5 Rangatiratanga and the management of resistance .....	233



Managing Resistance .....	233
Maui like Leadership .....	234
Ngāti Awa Leadership .....	235
9.6 Mauri ora .....	236
Māori succeeding as Māori.....	236
Students’ narratives of experience as Māori.....	236
Identifying culturally responsive school leadership .....	237
Conclusion.....	238
<b>CHAPTER 10 CONCLUSION .....</b>	<b>240</b>
10.1 Introduction .....	240
10.2 Learning from past and present Mataatua leaders .....	241
Multiple ways of knowing and being .....	241
10.3 Learning from school leaders in Te Kotahitanga .....	242
Pākehā principals made a difference .....	242
Aunties .....	243
Data management .....	244
Leadership attributes.....	244
He Tangata Marae.....	245
10.4 Limitations of this research .....	247
10.5 Reflecting on the current contexts for change.....	247
10.6 Implications for future Mataatua students .....	248
A grandmother’s perspective .....	248
Kōrero Whakakapi .....	251
<b>TE WHAKAMUTUNGA .....</b>	<b>253</b>
<b>GLOSSARY .....</b>	<b>254</b>
<b>REFERENCES.....</b>	<b>257</b>

## Preface



*The Mataatua Wharenui, Muriwai Drive, Whakatane*

The *Mataatua wharenui* (tribal house) at Te Mānukātūahi Marae in Whakatāne metaphorically represents this thesis. This house also represents our Mataatua history and culture through our ancestors. The Mataatua wharenui shares a parallel history of years of suffering alongside that of long term Māori student underachievement in mainstream New Zealand secondary schools. Both the house and its people were subjected to harmful colonial interference and both suffered badly from being dislocated from their cultural foundations.

Colonisation brought deep suffering to the Ngāti Awa people in the Eastern Bay of Plenty, since the 19th century. Our men were imprisoned and executed; disease struck down many especially the children, and our land was confiscated by the Government. In the 1870s, as a symbol of our unity, renewed strength and resilience and to celebrate our ancestors, our people built this magnificent carved house, Mataatua which was officially opened on the 8 March 1875 in Whakatāne. Its size and sheer beauty attracted interest from the Crown. James Fedarb, a trader travelling on board the schooner, Mercury, who was visiting the areas of Ōpotiki, Tōrere, Te Kaha and Whakatāne collecting signatures of 26 chiefs during

May-June 1840 for the Treaty of Waitangi<sup>3</sup>. It was appropriated by the government to be a gift to Queen Victoria as an expression of goodwill (Ngāti Awa Research Report, No. 2).

Not long after the Mataatua whareniui was dismantled, it was uplifted by the Government and shipped to the 1879 International Exhibition in Sydney, Australia. The Crown declined the request to send people from Ngāti Awa to look after the house to Sydney to oversee its reconstruction. As a result, the house was erected inside out with all the carvings of ancestors exposed to the harsh elements of the Sydney weather.

In 1880 the Mataatua house was sent on to the Melbourne International Exhibition before being dismantled yet again and then shipped to London. It was re-erected in the grounds of the South Kensington Museum in 1881. It was dismantled again and stored in the cellar of the Victoria and Albert Museum, London in 1883 before being erected for the British Empire Exhibition at Wembley, London in 1924. A photograph in the office of Te Rūnanga o Ngāti Awa shows King George and Queen Mary on the porch of the house.

The New Zealand Government then negotiated the return of Mataatua, not to Ngāti Awa, but to the South Island of New Zealand, for the South Seas Exhibition, Dunedin 1925. In 1926 Otago Museum acquired the house and it became a permanent exhibit in Otago. The carvings representing our ancestors, were cut off at the feet to enable the house to fit into the concrete structure at Otago Museum where it remained for 70 years.

Following a period of attempts to redress the past wrongs of the Treaty of Waitangi, a special deed of settlement finally saw Mataatua returned to Ngāti Awa in Whakatāne in 1996. Restoration work was undertaken between 1996 and 2011 and, where possible, most of the carvings were returned to their former glory.

On the 17 September 2011 the Mataatua whareniui was re-dedicated, signifying the last act in the settlement accord between the New Zealand Government and the people of Ngāti Awa. The return of the house was an early milestone in a redress package that included an official Crown apology, commercial and financial reparation and recognition of the unique

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<sup>3</sup> The Treaty of Waitangi is the founding document of New Zealand which was signed in 1840 and was intended to enable British settlers and the Māori people to live together in New Zealand under a common set of laws or agreements.

traditional, historical, cultural and spiritual landmarks Ngāti Awa have within their tribal boundary.

After more than 130 years away, the Mataatua wharenui - New Zealand's only repatriated and most travelled Māori meeting house – stands once again as the unifying soul of the Ngāti Awa, very close to its original site. As this thesis shows, the active existence of Mataatua culture is associated with our well-being. The Mataatua wharenui symbolises the future liberation and successful achievement of our people. This magnificent house and Māori students can both begin to share positive futures.

## CHAPTER 1 INTRODUCTION

*Kei runga te kōrero, kei raro te rahurahu.*

Soothing words above but meddling below.

Ngāti Awa chief, Tamatearehe, uttered these words of warning 200 years before the arrival of European settlers to the shores of Whakatāne. He meant that pleasant talk is sometimes used to cover treacherous intentions (Harvey, 2014, p.7).

Judge Layne Harvey (2014) explains that during the mid-1800s initial interactions between Ngāti Awa and European settlers had been largely successful until the settlers' demand for land began. As land was intrinsically linked to tribal identity Ngāti Awa resisted. In protecting its borders Ngāti Awa and their neighbouring Mataatua relations suffered as a result of land confiscations by the Crown in 1866. The effect of this confiscation was described by Hāmiora Tumutara Pio, a paramount chief and tohunga of Ngāti Awa when he said:

*Koia tēnei: ko te Toroa noho au, i tangi ana ki tona kainga, e mihi ana*

This is a fact; I live like the albatross, crying out to its nesting place and greeting you (in sorrow).

Hāmiora Pio cried for how dispossessed Ngāti Awa had become from not only its land but also from the cultural, economic and spiritual dimensions associated with well-being. Tribal leaders' priority has long been in the best interests of the collective, but the tribe had been stripped of its resources.

Resistance by Ngāti Awa was not intended as rebellion against the Government but to defend itself against land confiscations. It was not until 1999 that the Waitangi Tribunal acknowledged the injustice of the loss of over 100,000 hectares of Ngāti Awa tribal lands and resources. In 2003 Ngāti Awa signed a Deed of Settlement with the Crown.

However, deliberate efforts by Ngāti Awa leaders to rebuild its foundations had already begun. Examples included the establishment of the Ngāti Awa Trust Board and its successor, Te Rūnanga o Ngāti Awa; the tribal radio station, Te Reo Irirangi o Te Mānukatūtahi, established with my mother's leadership as the inaugural station manager; and a tribal university, Te Whare Wānanga o Awanuiārangi. The Mataatua meeting house taken from Ngāti Awa in 1878 was also eventually

returned to the tribe in 1996. It now stands in its magnificence in the area known as Te Mānukatūtahi, the place where the ancestress, Muriwai, planted the first mānuka tree around 1350AD to signify the fostering of growth and prosperity in this new land. Leadership was central to tribal initiatives such as these and continues to be so.

This thesis recounts how Ngāti Awa leadership principles, that is, a tribe within the region of Mataatua, became evident in Te Kotahitanga schools. Te Kotahitanga was a research and development project which was aimed at supporting school leadership teams to raise Māori student achievement in mainstream secondary schools. This thesis explores how Māori and non-Māori school leaders developed a culturally responsive pedagogy of relations in education and its positive effect for Māori students experiencing and achieving education success as Māori. Case studies of two schools are presented. The first includes my own experiences in supporting the Principal in the introduction of the Te Kotahitanga professional development programme at Whakatāne High School during 2003. The second case study presents one leader's story of transforming his school with the support provided through Te Kotahitanga during September 2009 and December 2012. Two further research chapters are also presented of 11 principals from a cluster of 16 secondary schools who participated in the Te Kotahitanga professional development programme between September 2009 and December 2012. This thesis discusses Principals' actions and reflections towards fostering Māori students' succeeding as Māori.

## **1.1 The Treaty of Waitangi**

The Treaty of Waitangi was signed in 1840 between Māori and the British Crown. Since then many New Zealand laws have referred to the principles of the Treaty. The first law to do so was the Treaty of Waitangi Act 1975, which established the Waitangi Tribunal. The Tribunal provides the mandate for Māori to submit claims to the tribunal about Crown policies or practices (amongst other things) inconsistent with the principles of the Treaty. Treaty principles include consideration for partners to have a duty to act reasonably also in good faith towards each other. The Crown, however, has freedom under the act to govern but has a duty to actively protect Māori interests and to remedy past breaches of the Treaty.

In assuming power and control over Māori peoples' lives, the colonial agenda alienated Māori from their traditional knowledge and practices insisting that Western ideologies would best meet the needs of Māori people. Such assumptions were devoid of the values system through which each tribe sustained itself spiritually, culturally, economically and politically. The unilateral imposition of government policies on Māori did little more than increase negative socio-economic indices.

The Ngāti Awa Waitangi Tribunal Claim Wai 46 was lodged and lead by Professor Sir Hirini Moko Mead. He sought redress for Ngāti Awa having to defend itself against an invading force which resulted in excessive land confiscations (Waitangi Tribunal Report, 1999). The cumulative effect was the destabilising of social structures such as systems for sustaining tribal knowledge (L. Smith, 1997). The Ngāti Awa settlement included the Crown's acknowledgements of Treaty breaches, an apology, commercial and financial offer and a cultural redress offer. The intended aims of cultural redress were to allow Ngāti Awa regular access to traditional food-gathering areas, protection of *wāhi tapu* (sacred sites) now and in the future and the protection of traditional interests in the natural world of the *rohe* (region). Settlement with the Crown provided the opportunity for Ngāti Awa to accelerate its efforts to regain power and control, *mana motuhake* (agency), over their own lives.

## 1.2 Power and control

The story of a student called Sam reminds me why it is important to understand how power and control has negatively impacted on Māori students for generations in our history of Western education. Sam claimed he had endured routine chastisement and humiliation by one of his teachers. One day he found himself physically backed into a corner with no way out. His only means of defence was to retaliate. He hit the teacher with a chair and as a consequence, Sam was expelled from school. His mother told me "my son is a good boy". As I was a new teacher to the school, efforts on my part were futile. I felt then, as I do 20 years later, that Sam was powerless to do anything else and had been deprived of a better chance in school and in life. I still see him from time to time. He simply raises his eyebrows. Ours is a silent, shared truth of inequitable power relations in schooling.

Maxwell (2000) provides a clue to a way forward:

*We New Zealanders, Māori and European together, are an emerging people who have not yet faced squarely the years in which our separate histories began their mingling – a divided people still, one race aggrieved, the other ill at ease – in a land our forebears fought over, a country that has a shadowed past, a confusing present, and until we begin to truly understand our history, presents the risk of a discordant future (Frontier, Foreword).*

Work towards supporting the learning and cultural needs of Māori students as suggested by Glynn et al, (2001) presents a challenging dilemma. Partnership will be strengthened when each partner is able to understand and respect the worldview of the other.

Recounting Ngāti Awa leadership principles of the past has the exciting potential for understanding New Zealand's shadowed past and its contribution to the confusing present. When applied to school Principals' leadership in fostering Māori students' success in education the future potential is even more exciting for Māori students and their whānau, Māori society generally and for teachers and leaders and the wider New Zealand society.

### **1.3 Our post-colonial education past**

New Zealand's post-colonial education system was premised on the practice of assimilation. Bishop and Glynn (1999) explain that

*the denial of the guarantees of the Treaty of Waitangi: Article One's guarantee of shared power in decision making; Article Two's guarantee of control of over cultural treasures; Article Three's guarantee to Māori of equal benefits from participation in the new society (p.54).*

This denial perpetuated the status quo of Māori students being inequitably served by the education agenda. In English-medium secondary schooling, education has clearly not worked well enough for all Māori.

Successive education policies have perpetuated the colonial agenda of asserting power and control over Māori students' learning experiences and have largely



ignored the possibility that Māori students and their culture could contribute to the teaching and learning environment.

Alton-Lee (2015) states:

*Beneficial claims have been made by all manner of educational strategies, products, programmes and policies, but when judged by their impact on valued outcomes for students, there is often little evidence that would validate the promises. Indeed, history provides examples of well-intended policy, investment research and intervention that have actually had adverse outcomes for Māori (p.10).*

It is of concern that not all educators have yet recognised their professional responsibility to provide a learning environment that promotes success for Māori students (Education Review Office, 2010). Addressing inequities of power sharing in education, as Bishop and Glynn (1999) suggest, is fundamental to changing the pattern of dominance and subordination in the classrooms. Teaching practice based on respectful and responsive learning relationships acknowledge the power of the discourses that exist within the interactions between students, teachers and leaders and across the schools' home communities.

Despite the existence of substantive bodies of literature on educational leadership, education in New Zealand's mainstream secondary schools continues to show disparities and significant underachievement for Māori. For Māori to experience success in public education is a matter of social justice and a necessity in order to develop future Māori leadership in education so that New Zealand can achieve its full socio-economic potential.

In New Zealand society Durie (2011) states:

*The Treaty of Waitangi provides a touch-stone upon which two world-views, two sets of traditions, and two understandings can create a society where indigeneity and modern democratic practices can meet (p.2).*

In navigating Māori futures Durie (2011) reminds us that Māori have the knowledge, skills and foresight to create a future where younger generations yet to come can prosper in the world, and at the same time live as Māori.

Critical, however, is the responsibility of leaders, Māori and *Pākehā* (Western/European), to equip our younger generation with the skills and knowledge needed to meet the landmark goals for Māori advancement to live as Māori and to enjoy health and well-being as citizens of the global world (Durie, 2001).

Since the arrival of *Pākehā* settlers schooling been dominated by Western education ideology. Māori lived in one world but were schooled in another. This has been explained by students as having to leave my Māori ness at the school gate (Bishop & Berryman, 2006). On the other hand, traditional Māori practice was based on seeking new knowledge to enhance what we already knew. Rather than choose one way or another Māori would have benefitted by schooling that engaged them at the interface of both worlds.

#### **1.4 Schooling**

Robinson (2008) acknowledges that there is unprecedented international interest in the question of how educational leaders influence a range of student outcomes. There is a clear political and social justice agenda for finding links between leadership practices and reducing educational disparities, particularly the disparities between students from minoritised cultures and majority-culture students. Ladson-Billings (2006), for example, argues that these disparities should be understood as a long-standing national education debt owed by the government to students and their families from minoritised cultures, in recompense for generations of neglect. Responding to the Māori underachievement as an education debt owed to Māori following the years of New Zealand's colonised past, then the disparity gaps, as this thesis aspires to examine, will close.

Robinson (2007) suggests that the public and politicians might be right that school leaders as a whole make a much bigger negative or positive difference to students than researchers have captured so far. The answer, she says, surely depends on what it is that leaders do.

This thesis examines what secondary school leaders *did* and *why* in a group of schools participating in the Te Kotahitanga Research and Development Programme. A clear focus on effective leadership that works for Māori learners, as this thesis suggests, may come from traditional Māori leadership practices rather than solely from Western leadership models.

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### 1.5 Te Kotahitanga Research and Development Programme

Important work has been undertaken in New Zealand to address the challenge of Māori students' underachievement in mainstream secondary schooling. The Principals' participating in this thesis were school leaders who were supported by the iterative Te Kotahitanga professional development programme. In evaluating this programme, Sleeter (2015) reported that

*the significance of Te Kotahitanga has been one of the very few teacher professional development programmes worldwide to gather varied kinds of data that link programme processes with student outcomes (p.2).*

The core of the Te Kotahitanga model is a cultural pedagogy of relations that listens to, and is informed by, and responsive to, Māori students (Alton-Lee, 2015, p.36). The iterative process of Te Kotahitanga also drew on the indigenous expertise of kaumātua (p.38) and the leadership of Mere Berryman and the research whānau in the Poutama Pounamu Research and Development Centre. Their input was a significant factor in the success of Te Kotahitanga (p.38).

It is to be noted that the initiators of Te Kotahitanga have whakapapa ties to Ngāti Awa and Tūhoe tribes of the Mataatua region. Professor Russell Bishop and Associate Professor Mere Berryman developed deliberate, culturally located responses to the foster Māori students' success as Māori. My own role in Te Kotahitanga was as the Operations Manager (Alton-Lee, 2015, p.51)

### 1.6 Research Questions

Many people may think it is too harsh to use the word 'racism' to describe experiences of marginalisation in schooling. However, such experiences of being marginalised have left me with a deep, emotional reaction that has never left me. I've listened to Māori students complain about their schooling experiences and seen the disappointing academic achievement results. It was the beginnings of this research. There had to be answers to what would work better for Māori learners.

Eventually I encountered a group of school principals who were participating in the Te Kotahitanga Research and Development programme. I was curious to understand why there seemed to be something 'special' happening in Te Kotahitanga schools which seemed to resonate with my own positive cultural and

schooling experiences of my past and with those recounted by my Ngāti Awa ancestors.

Research questions explored in this thesis are:

- What did school Principals do to foster Māori students' success in Te Kotahitanga mainstream secondary schools? And why did they do it?
- What were the outcomes for Māori students?
- What new learnings were evident in Principals' leadership practices?
- What is there to be learned from Mataatua, specifically Ngāti Awa traditional leadership of the past that might help the education sector to understand the interface of that leadership with contemporary school leadership?

## 1.7 Chapters

The following chapter outlines provides an overview of the thesis flow.

**Chapter two** describes multiple literacies associated with Mataatua ways of knowing and being as contextualised from within Ngāti Awa. It explores potential solutions from Ngāti Awa leadership principles of the past to foster Māori students' education success as Māori. This chapter promotes Mataatua multiple literacies as a culturally salient and consistent context for examining leadership responses to the challenges of long term Māori student underachievement in mainstream secondary schooling in New Zealand. Mataatua progeny settled in this region centuries earlier and a pedagogy of place was fostered.

In **Chapter three**, as an emerging 101 Mataatua researcher, I present my whakapapa, a position statement, to explain what I believe credentials me to undertake this research. It is a *kauhau* (presentation), my story of experiences of the worlds within which I have lived and what has shaped my view of living at multiple interfaces between indigenous Māori and Western/European cultures. I explain how I've navigated my way through the research both as an insider and an outsider to find answers that will positively foster the interests of Māori learners in secondary schooling.

**Chapter four** discusses Kaupapa Māori and culturally responsive methodologies relevant to this study. It also outlines the specific methods and procedures employed. Kaupapa Māori is a culturally consistent means of examining challenges

faced by school leaders who were committed to fostering education success for Māori learners in their schools.

Kaupapa Māori is the epistemological and ontological space within which I am most familiar and in which daily life makes sense. The Te Kotahitanga programme is similarly underpinned by Kaupapa Māori theory and praxis which brings another powerful dimension of theory and practice within the schools and their leadership. Critical theory provided through the work of Paolo Freire (1970) and Graham Smith (1997) provides the framework for transformational praxis which is needed if Māori students are fostered to achieve liberation and freedom as active Māori participants in the global world. Personal narratives, and mixed methods (both qualitative and quantitative) are specific methodologies employed in this research.

The findings chapters in this thesis are set out as follows:

**Chapter five** presents a case study of Whakatāne High School leadership in Te Kotahitanga during the period 2003 to 2006. It is characterised by the agentic leadership of the legendary ancestress, Wairaka. In this case study I am positioned as an insider, as a Board member of the school, and an outsider supporting the Principal to initiate the fostering of Māori students' achievement in the school.

**Chapter six** presents Principals' perspectives on initiating Te Kotahitanga in 11 of 16 Phase 5 Te Kotahitanga schools. The chapter describes the actual leadership practices that have been implemented and it provides qualitative and qualitative analyses of changes which occurred between 2009 and 2012.

**Chapter seven** is a case study of a non-Māori Principal's leadership of Te Kotahitanga at William Colenso College between 2009 and 2013. This principal explains his journey of implementing changes in his school and how he saw his leadership practice aligning with Māori leadership principles.

**Chapter eight** draws on the report, Ka Hikitia. A Demonstration Report. Effectiveness of Te Kotahitanga Phase 5 2010-2012 (Alton-Lee, 2015). This provides quantitative and qualitative substantiation for the Principals' reflections after three years of implementing Te Kotahitanga. Their narratives provide the back story, illustrating what they did, and why, to achieve the results presented in Alton-Lee's report.

In **Chapter nine**, I draw parallels between Ngāti Awa leadership principles and the Te Kotahitanga Principals' practices and principles discussed in the previous chapters.

In **Chapter 10**, I suggest that solutions to long term Māori student disenfranchisement in Western education are to be found at the intersection between the Western/European and the Māori world views. I am not meaning some imposed amalgamation of a generic Māori world view, but rather regional, tribal world views such as that of Mataatua waka, and specifically that of Ngāti Awa.

The overarching intention of this thesis is to bring distinctive Ngāti Awa cultural epistemologies and ontologies into an education space where currently very little leadership literature of this kind exists. Specific regional, tribal, marae and whānau ways of knowing and being are then applied to understand the effective leadership in mainstream secondary schooling. Sustaining Mataatua multiple literacies throughout the entirety of this thesis is deliberately aimed at demonstrating the complexities of indigenous ways of knowing and being which has integrity and authenticity by birthright, lived experiences and commitment to one's own people. Disrupting the status quo of non-indigenous research and literature articulating for us and about us, requires indigenous people to engage on equal terms in the process of defining the interface of the Māori and Pākehā world in Aotearoa/New Zealand. It is for us to tell our own stories.

## CHAPTER 2 MATAATUA: MULTIPLE LITERACIES

*Mataatua tāwharautia koe*

Shelter yourself beneath the mantle of Mataatua

The above metaphor, *Mataatua tāwharautia koe*, reminds descendants of Mataatua<sup>4</sup> that there is shelter to be found at the intersection of territorial landmarks, people, place and time. It comes from a waiata composed by, and remembers, the late Te Makarini Temara who was my lecturer and a *kaikōrero* (speaker) at Te Whare Wānanga o Awanuiārangi. His commitment was in reiterating how ancestral leaders were scholars of their environment with the capacity to read the signs, analyse the information before them and respond in ways that ensured the cultural, physical and social well-being of the collective. They were by nature highly competent within and across multiple literacies.

Central to perpetuating Mataatua ways of knowing and being is leadership. Leaders may be described as ‘rangatira’, that is, being of chiefly, esteemed status and influence. The role of a rangatira is the responsibility for bringing and keeping their tribe together since *ranga* means to weave and *tira* is a group of people. They are usually competent in carrying out principles and practices associated with being of the Māori race, within the region of Mataatua and from the tribe of Ngāti Awa.

### 2.1 Introduction

In our Western European society there is a perception that research belongs in the realm of professional academics (Jaram, 2009). This chapter, however, draws on Mataatua ways of knowing as contextualised from within the tribe of Ngāti Awa, one of the confederation of tribes descending from the Mataatua waka. The purpose of this chapter is to highlight Mataatua literacies as a culturally consistent context for understanding how Ngāti Awa leadership principles from the past became evident in principals’ practise as they undertook to reverse the trend of long term Māori student underachievement in mainstream secondary schooling in New Zealand today. Historically the needs of many Māori students have not been well

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<sup>4</sup> *Mata* meaning face, *Atua* meaning God. The Face of God.

met through western European educational theorising and practice, and this continues to be the case.

I begin by acknowledging that since the time of creation, acts of agency were deliberate responses to the need for change and transformation to achieve liberation and ultimately, freedom (Freire, 1970). They were self-determining (Bishop and Glynn (1999). In this chapter Māori pre-colonial history has many stories to be shared as to their success in adapting to an ever-changing world. Stories in this chapter highlight how Mataatua leaders have continued to do this.

Mataatua ways of knowing and being are described at the intersection of landmarks, events and people over time and draw on traditional knowledge, principles, theories and literature to demonstrate the power of this dynamic intersection. Examples are presented to demonstrate how Mataatua literacies have contributed to the concept of place being associated with its own pedagogies contributing to peoples' well-being. The chapter then presents Māori leadership concepts that are mainly associated with Ngāti Awa within the Mataatua region. A brief reflection on the impact of colonial intervention provides a background for why Māori secondary school students have generally not been well served by the New Zealand education system. The establishment of the tribal university, Te Whare Wānanga o Awanuiāraangi, exemplifies an outcome of effective Ngāti Awa leadership in the conscientisation and transformation of its people through education.

The question to be asked of Mataatua literacies is whether effective school leaders in this research have incorporated elements of culturally responsive leadership as they endeavour to support Māori learners to enjoy and experience education success as Māori. *Ka Hikitia – Accelerating Success 2013-2017* is the Government's strategy to:

*rapidly change how education performs so that all Māori students gain the skills, qualifications and knowledge they need to succeed and to be proud in knowing who they are as Māori (Alton-Lee, 2015, p.7).*

I begin by considering Māori stories of creation and leadership as the basis for understanding the place of Māori in today's society.



### *Creation*

The Māori story of creation has its beginnings with Rangitūhāhā (the Sky Father) and Papatūānuku (the Sky Mother). They were so closely bound together that their many children existed in a confined, dark, and suffocating place that inhibited growth, progress and any increase in knowledge. Dissatisfied with their oppressive environment the children summoned all their power and strategised how they would achieve independence. Several children were involved in this separation and through leadership acts of agency the children liberated themselves into the world of light and knowledge (Walker, 1978).

### *Maui*

Maui is an heroic leader in Māori mythology. He was courageous, strategic and resourceful and managed to persuade others to support his efforts to challenge the status quo. Among his inconceivable feats was his effort to capture the sun to force longer hours of daylight in the Pacific area (Buck, 1977). Another was his fishing up an enormous fish which remains today as we know it, as the North Island and the canoe remains as the South Island. Whatever his antics Katene (2013) suggests, traditional leadership principles emanated from the actions and values of cult heroes like Maui (p.10).

Today we might consider the leadership style of Maui barely credible but his vision, courage and strategic thinking is still described in Māori literacies today.

### *Early Ngāti Awa Settlement*

Tīwakawaka was the first explorer to settle around Kākahoroa (Whakatāne). His canoe was Te Aratauhāiti and his descendants came to be known as Ngāti Ngāinui, the original people of Whakatāne (Harvey, 2006). He established his home at Kāpūterangi above the present town of Whakatāne (Buck, 1977).

Twelve generations later came Toitehuatahi (Toi) who also settled at Kapūterangi. He is acknowledged as the principal ancestor of many North Island tribes, including Ngāti Awa. Toi's firstborn was Rauru, whose mother was Huiarei. His second-born was Awanuiārangi I, whose mother was Te Kuraimōnoa. According to Mead (1997) and Harvey (2006) it is from Awanuiārangi I that the tribal name, Ngāti Awa, begins. Best (1977), however, states that Awanuiārangi I was the grandson of Toi.

Whether the son or grandson of Toi, it is from Awanuiārangi I that the name of Ngāti Awa begins.

The birthplace of Awanuiārangi I was the Tangonge reserve near Kaitaia. Awanuiārangi married Te Ahiahi o Tahu and begat three children Awaroa, Kauri and Kerepeti. Kerepeti was known to have lived where the present golf course is situated opposite the Kaitaia College (Ngaropo, 2015). According to the late Dr Bruce Gregory (2015)<sup>5</sup> at one time Awanuiārangi lived on top of a hill at the beginning of ninety mile beach, named 'Te Pā Harakeke o Awanuiārangi'. Ngāti Awa were, however, known to have occupied several places in the north (Buck, 1977; Mead, 1997; Harvey, 2006). After a long series of battles with Ngāti Whātua and Ngāpuhi there was an exodus of Ngāti Awa from the north about the year 1600 (Buck, 1977; Harvey, 2006). Two groups of Ngāti Awa made journeys south. The ancestor Tītahi set out for the west coast to Taranaki where the people now call themselves Te Atiawa (Buck, 1977; Best 1977). Tītahi is also known to have established a pā in Tāmaki Makaurau (Auckland) on top of Maungakiekie (One Tree Hill) (Buck, 1977; Mead 1997; Harvey 2006; Simmons, 2013).<sup>6</sup> The other group made their way down the east coast led by the ancestor Kauri, to Tauranga.

*Despite leaving the north, Ngāti Awa still have links with many northern tribes, including Ngai Takoto, Te Aupouri, Te Rarawa and Ngāti Wai (Harvey, 2006, p.147).*

The following map illustrates where the tribes descending from the Mataatua waka, from the ancestor Toi and his son Awanuiārangi I, migrated to:

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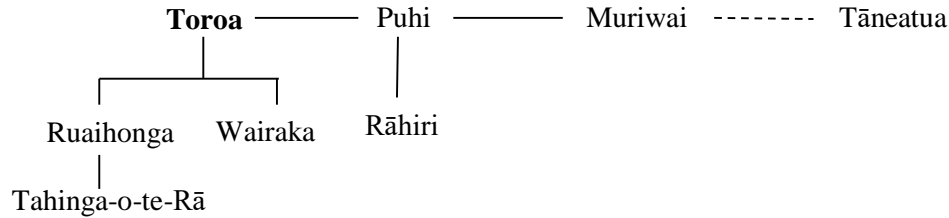
<sup>5</sup> The late Dr Gregory attended the Ngā Tapuwae o Awanuiārangi hikoi wānanga to the North to retrace the origins of our ancestors. This series was provided by Te Rūnanga o Ngāti Awa in 2015.

<sup>6</sup> The late Dave Simmons, author of 'Greater Māori Auckland,' presented at two of the Ngā Tapuwae o Awanuiārangi hikoi wānanga in Auckland the findings of his research.

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and his nephew Rāhiri, son of Puhi. The Toroa family whakapapa is fundamental to understanding the establishment of the tribes of Mataatua and their leaders and is illustrated in the following way:



Source 2 Source: Mead H. (1997); Best, E. (1977)

From this family whakapapa (genealogy) came the tribes of Mataatua and the eventual dispersal of people and the establishment of the confederation of tribes from the Mataatua waka. Puhi, for example, had a disagreement with his brother Toroa and so moved to the far north. There he established the Ngāpuhi tribe, that is, the people of Puhi. The ancestress Muriwai settled in Ōpōtiki and today her people are those of Whakatōhea. Tāneatua is the ancestor of the Tūhoe tribe. Today Apanui Ringamutu is generally acknowledged as the founding ancestor of Te Whānau-ā-Apanui tribes with strong links to Toroa and the Mataatua waka (Buck, 1977). These ancestors had settled as leaders in their respective tribes which is described as their having mana whenua status based on land holdings. Their descendants today will likely have succeeded to these interests. Whakapapa links are also to be found in Ngāti Kahungunu, Taranaki and the South Island of New Zealand (Buck, 1977; Mead, 1997).

Mataatua refers to the tribal waka and the tribal region and people who descend from the ancestor Awanuiārangi I. Muriwai named the coastline ‘*mai ngā kuri a Whareī ki Tihirau*’ to mark the drowning of her two children in the region and placed a *rāhui* (prohibition or drowning) as a mark of respect for this tragic event. The *rāhui* allowed time for grieving without any intrusions.

Mataatua boundaries, and events which occurred within it, are perpetuated in speechmaking as referring to ‘*mai ngā Kuri-ā-Whārei ki Tihirau*’ that is, from what is now known as Bowentown at the Western most point of the Bay of Plenty, seaward to White Island and across to its Eastern most landmark, the maunga Tihirau at Whangaparoa, Cape Runaway, then inland to the hills of Maungapohatu.

The boundaries of the Mataatua rohe together with the location of tribes descending from the Mataatua waka is shown in the following map together with its geographic location in relation to the map of New Zealand in the insert.



Source 3 <http://www.teara.govt.nz/en/map/3630/map-of-mataatua-area>

Today 43% of those who identify as Ngāti Awa live within the Bay of Plenty region (Census NZ, 2013). Today the descendants of the Ngāti Awa tribe recognise Whakatāne as its primary tribal settlement location, the place where the Mataatua canoe first landed.

#### *Characteristics of Iwi*

Characteristics of iwi were developed for the Department of Māori Affairs by my father, Wishie<sup>7</sup>, in 1989 leading to the 1990 Rūnanga Iwi Bill (Mead, 2003). This

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<sup>7</sup> My father was Witchell Narsay Jaram. During his lifetime he was District Officer for the Department of Māori Affairs in the Wanganui, Christchurch, Gisborne, Wellington and Rotorua offices. He was awarded a Winston Churchill Fellowship in 1972 which culminated in the report 'Promotion of Education Amongst Minority Groups and the Problems of Urbanization in the Field of Race Relations'.

Bill recognised the importance of iwi as ‘an enduring, traditional and significant form of social, political and economic organisation for Māori’ (p.226). However, not all the following original characteristics of an iwi were retained in the Bill:

- Descent from (commonly acknowledged) tūpuna.
- Collective possession of a demonstrable cultural and historical identity based on a shared body of traditional lore. (This was struck out).
- A developed political organisation with widely shared aspirations. (Struck out).
- A structure of hapū. (Struck out and replaced with a single word hapū)
- A network of functioning marae. (Struck out and replaced with the single word marae)
- Belonging historically to a clearly delineated rohe or takiwā (region).
- Continuous existence traditionally and widely acknowledged by other iwi. (Reworded but essential point maintained.)

Mead (2003) states ‘this was an important list of characteristics against which groups wanting to be recognised as iwi could identify’ (p.227). Many groups had lost their connectedness to knowledges of their tribal histories and lands because of colonial wars, land confiscations and consequent dispersals of generations of people across New Zealand.

## **2.2 A Pedagogy of Place**

Wally Penetito (2009) endorses place-based education from a Māori perspective arguing that ‘for indigenous peoples, a sense of place is a fundamental human need’ (p.20). This research is embedded in the consciousness of being located in and belonging to Mataatua, that is, within the intersection of people, places and events over times in our histories. The power of these elements lies in the interdependent relationships, one with the others, and made active through its emanating principles and practices. These layers of culturally complex histories and knowledge bases contribute to forming a Mataatua pedagogy of place and a Mataatua identity. It is important to appreciate that the well-being of today’s Mataatua students is strongly influenced by a clear sense of identity, and that there is a strong link between well-being and achievement (Ka Hikitia, Ministry of Education). The following traditional Mataatua narratives suggest how learning through this intersection can begin to give one a clearer sense of Mataatua identity that links to the important

landmarks of its people and so provide us with a place based pedagogy as being where content knowledge is contextually derived. The narratives also provide an insight into what is missing from the contemporary education of Māori students within mainstream education settings.

### *Wairaka*

Important actions of the legendary ancestress Wairaka at Whakatāne are understood as defining acts of agency that are part of Ngāti Awa tribal identity. According to Ngāti Awa tribal accounts around 1350 AD (Ngāti Awa Research Report No 6) the Mataatua waka, captained by Wairaka's father, Toroa, landed on the shores of Whakatane. While the men were ashore the outgoing tide caused the canoe to drift out of the river mouth towards the sea. It was then that Wairaka uttered those now famous words '*Kia Whakatane au i ahau*' ('I will act the part of a man') and the canoe was paddled back to shore. This is how the town Whakatāne came to be named.

Customary practice of the time did not permit women to undertake particular tasks and paddling a canoe was one of them. This does not mean that women were subservient to men in Māori society but, rather, illustrates the complementary roles of men and women. However, challenging the norm as Wairaka did on this occasion might have had dire social consequences within the tribe, but nevertheless her agency remains as one of the most significant in the history of Ngāti Awa. The neighbouring tribe, Whakatōhea, have always contested that rather than Wairaka, it was Toroa's sister, Muriwai, who saved the canoe because she was a powerful priestess. Ngāti Awa on the other hand maintains the view that because Muriwai was sacred to the extent of her being fed by slaves she did not participate in routine daily tasks. Hence, Muriwai was unlikely to have taken up the paddle. Today both tribes respect the view of the other. What remains undisputed is that it was a woman who successfully challenged norms and led the waka and its precious cargo back to safety.

In this example, the courageous and common sense need for survival and protection of tribal resources (waka) took precedence over maintaining traditional norms. For almost all activities there was an optative system in practice which meant that Māori leadership did and could challenge tradition and custom when needed. Whatever

way leaders emerged the well-being of the collective was usually uppermost in tribal leaders' undertakings.

### *Te Mānukatūtahi*

Place names often served as metaphoric references that retain important knowledge of historical events. *Te Mānukatūtahi* (the lone standing mānuka tree) is one place of tribal significance to Ngāti Awa. In 1992 my father, Wishie Jaram, wrote in support of the Ngāti Awa claim to the Waitangi Tribunal:

*The site of the Mānukatūtahi is probably the most sacred site within the Mataatua region because it signified the ariā (concept) of life, health and general welfare. It represented the place where the sacred chants and prayers of thanks to the gods were given for the safe arrival of the Mataatua waka to Whakatane. The mānuka tree was planted as a symbol of life and well-being to the people of the waka. (signed W N Jaram, QSM, JP. Dated 8 September 1992).*

Maintaining the well-being of Mataatua people was associated with spiritual practices since the earliest days of settlement in Whakatāne. It was Muriwai, the most highly ranked Mataatua woman and priestess who undertook the task of establishing the mauri, or talisman, such as the mānuka tree for the benefit of future descendants of Mataatua. Māori understood the important link between well-being and maintaining ancestral knowledge of places and events.

### *Tūpāpākurau*

An early leadership priority of Toroa, and therefore for Mataatua descendants, was the establishment of the house of higher learning known as Tūpāpākurau (Smith L, 1994) in the immediate proximity of Te Mānukatūtahi Marae. Nothing was left to chance. Knowledge acquisition and retention through tribal *wānanga* (a place and a process for knowledge acquisition and retention) was a deliberate methodology to retain places of significance in our history through oratory, storytelling, songs, art works and artefacts, specific to the tribes of the Mataatua region.

*For Ngāti Awa, language is what connected the knowledge, the landscape, the history, the identity of Ngāti Awa to the way people defined their own reality (L. Smith, p. 6).*



Hence, systems for knowledge acquisition and retention were contextualised through the environment, were pedagogically sound since its existence is memorialised in speechmaking. Why and when this particular wānanga ceased to operate is unknown although we could hypothesise that colonisation had impacted so destructively as to extinguish its existence (Barrett, 2007). However, references to the existence of this famous wānanga continue in speechmaking today and the land upon which this wānanga was held continues to endure.

### *Ōpihiwhanaungakore*

Opposite Tūpapakurau, directly across the water from the Mataatua and Wairaka marae, tribal settlers established the burial ground known as Ōpihiwhanaungakore (which literally translated means having no relatives). It was absolutely forbidden for anyone to go to that sacred place unless men folk were going to bury someone. Women went there only if they were to be buried. Buck's account is that this was because anyone seen near the cemetery was killed (1977, p.426). This practice of restricted access to the burial ground was adhered to until recently when a piece was set aside for modern use. Aunty Irene Mokai, a senior woman leader of Ngāti Awa, was the first person to be buried in this contemporary, re-designated place (Barrett, 2013). However, most of the 56-acre burial site continues to this day to adhere to ancient practices. Ōpihiwhanaungakore is a majestic place which requires constant vigilance by the Ngāti Awa to protect its sacrosanct nature and so ensure that the stories and practices are retained.

### *Marae*

There were many marae in Ngāti Awa in our early history. Today they are still the focal point for tribal existence and communal activities (Walker, 1992, p.15). Siting marae alongside waterways was a matter of providing for travel and transportation, food production and spiritual well-being. The site where Te Whare o Toroa stands today has seen many significant tribal events.



Rangihau<sup>8</sup> (1992) asserts that the marae is the repository of all the historical things, of all the traditions, all the knowledge comprising tangible and intangible Māori ways of knowing and being.

The marae, Rangihau says, is the place where culturally embedded pedagogies were practised and preserved and where he says:

*You get a whole feeling that descends on you there. Māori people have a saying that you walk into a meeting house and you feel the warmth of it because you know that meeting house is named after an ancestor.... and so you have a very different climate from that of a classroom (p.186).*

He believed that young people could live with a greater amount of assurance of themselves as culturally located people. They could then move into the Pākehā world full of self-confidence because they would have no difficulty about the question of where they come from and where they belong.

#### *Māori principles and practices*

A set of values and principles underpins developing understandings as to how ideally Māori people should engage with the world around them. The late Dr Ranginui Walker was of the neighbouring Whakatōhea tribe also in the Mataatua rohe. At the March 2005 International Network for Quality Assurance Agencies in Higher Education (INQAAHE) Conference he presented an inter-related set of Māori characteristics he considered should be evident in interactions in the fostering of student and institutional well-being:

- Manaakitanga: are acts of kindness, generosity, hospitality, care, support.
- Rangatiratanga: is behaviour to be expected of dignity
- Whanaungatanga: having kinship by establishing and maintaining relationships.

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<sup>8</sup> John Rangihau was recognised as a great Tūhoe leader of his time. Notably he was the founder of the Tūhoe Ahurei Festival 46 years ago on an occasion when the Tūhoe tribe gathers in large numbers to recall and celebrate their identity. My parents enjoyed a close relationship with John and his wife Wena. He is seen here holding me in front of the Wairaka wharenui.

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- Kotahitanga: is practising unity and having a sense of group belonging.
- Wairuatanga: spirituality locating people within, and not above, the natural order.
- Ūkaipotanga: nurturing mother, earth mother.
- Pūkengatanga recognises expertise and skill of individuals to enhance the well-being of the collective.
- Kaitiakitanga: is exercising guardianship and care for the natural order, for example of land and people.
- Te Reo Māori: Māori language
- Whakapapa: is both the genealogy of people and also of knowledge, Māori epistemology.

These ontological characteristics, we believe, derive from our epistemology and understand that these are principles set by our ancestors.

#### *Aroha*

Mead (2003) and Pere (1997) suggest that the principle of *aroha* is derived from the presence and breath of Io (Supreme God, the Almighty Creator) and Atua (God) as an important concept in regard to the survival and true strength of whanaungatanga. Both caution that *aroha* is only meaningful when actioned, and is not simply something to be talked about. For example, Ngāti Awa leader Sir Hirini Mead and his wife June were friends of my parents and regular visitors to my mother who, in the last five years of her life was incapacitated. They lived 600 miles away but always found time to call on her, usually with an offering of a small but delicious food delicacies. My mother drew great pleasure from their visits. This example of tribal leadership illustrates the principle of *aroha ki te tangata* (love for mankind). Mead (1997) reminds us not to forget to extend love and respect in our interactions (Barrett, 2013, p.234).

Pere (1982) defines *aroha* as the commitment of people related through common ancestry; loyalty; obligation; an inbuilt support system; stability; self-sufficiency; and spiritual protection. *Aroha* is to be found in showing respect for individual differences and cultural diversity which are valued as enriching and exciting. Each person respecting and caring for the other engenders a climate of goodwill and support.

### *Whakapapa*

A number of Māori have identified whakapapa as the most ‘fundamental aspect of the way we think about and come to know the world’ (Smith, L. 1997, p.210). It is, she suggests, inscribed in virtually every aspect of our world view and of ‘Being Māori’ (Rangihau 1992, p.183). In its literal translation, the word whakapapa means ‘to place in layers, one upon another’ (Barrett, 2007). In its genealogical sense, it provides a framework for understanding the historical descent, pattern and linkages whereby everything, animate and inanimate, is connected together into a single ‘family tree’ or universal taxonomy. In its metaphysical sense the ideological constructs of Māori knowledge locate themselves within time and space and intersect with the environment to broaden the concept of ‘whakapapa’ (Barrett, 2007; Te Rito, 2007; Walker, 2005). Whakapapa is vital to being able to connect with and relate to people with whom we have common ancestry, cherishing places such as marae as the symbolic home and sharing on the basis of kinship and aroha rather than legal responsibility or ownership, thereby acknowledging the importance of our ancestors. Kinship is the warmth of being together and belonging (Rangihau 1992, p.183).

Ranginui Walker (2005) proposed a broader, more inclusive description of whakapapa. He asserts that whakapapa includes associating people of the past, present and future, with events, at one time, or over time within a particular place. Māori epistemologies were constructed through those layers and served as a basis for understanding distinctive ways of knowing, behaving and relating (Durie, 2007). The intersection of these two dimensions, whakapapa and identity, locates relationships beyond genealogical correctness. Pedagogy of place incorporates the ongoing intersecting of these two dimensions with the development and affirmation of relationships which maintains and creates new learning. Tribal leaders ensured this occurred by drawing on the cultural, social, economic and political expertise within the collective to support the well-being of the tribe. Contexts for knowledge retention and acquisition were locations where pedagogies of place derived and were as important as the content of the knowledge associated with them. Knowledge therefore has a dynamic existence because nothing is left behind, rather, it was always being regenerated through successive generations. This is a construct which presents enormous challenges to contemporary curriculum developers

wishing to produce a curriculum that is truly inclusive of Māori students and whānau.

### *Whanaungatanga*

Whanaungatanga is fundamental to being Māori (Katene, 2013) and recognises leadership is about people, about what they know and do and about their relationships. Whanaungatanga also values collectivism (Bishop, 1995, Smith G. 1997) and is the antithesis of individualism. This principle also simultaneously nurtures relationships of interdependence and independence/self-determination, as the means for establishing and sustaining stronger links for achieving goals (Berryman, 2009).

While whanaungatanga is often associated with whakapapa it can also be applied to working in a collective for a specific purpose. Rangihau (1992) describes the reciprocal relationship of giving and receiving as a dynamic of caring for kin. He applies his explanation to the practice of supporting generations of young people who were relocated to cities as a means of minimising loneliness from their homelands.

The occasion of the passing of Hoani Waititi, my mother's cousin, in 1967 illustrates how relationships are sustained. 'Johnny' as he was known, made an impressive contribution to Māori and education in Auckland, but passed away at only 39 years of age. A huge contingent accompanied his body from West Auckland back to Te Whānau-ā-Apanui, his tribal lands, where he was interred. En route they stopped at Wairaka Marae for several hours to acknowledge his whakapapa connection and to rest and be refreshed by the hospitality of Ngāti Awa. The ancestral links between Ngāti Awa and Te Whānau-ā-Apanui under the mantle of the Mataatua rohe (region), the principles of manaakitanga and whanaungatanga for the many hundreds of travelling mourners was central to our cultural consciousness. Uncle Johnny is buried in front of the church at Kauaetangohia (Cape Runaway). Hoani Waititi Marae was established in West Auckland in the 1980s and was named to keep the spirit alive of the contribution made by Uncle Johnny.

In this example whanaungatanga can be described as a socially constructed organisational framework. Most effective Māori leaders arise from a bed of strong

whānau (family), hapū (subtribe) and iwi (tribe) membership (Katene, 2015) and practices for sustaining whakapapa links

### *Mana*

Mana is described by Ngāti Awa kaumātua, Hohepa Mason, (pers comm. 2005) as a power emanating from the gods. Māori Marsden (1992) used the following analogy to describe mana:

*A person approaches a traffic crossing and the lights turn red. He has power to cross but no permission. The lights turn green but his car stalls at that moment. He has permission to cross, but no power. His car starts and the lights remain green. He has both authority and power (pp. 118-119).*

Hirini Mead (2003) describes mana in terms of prestige which is a value often applied to persons in leadership roles (p.30) as they are well placed in terms of chiefly whakapapa lines. In this way, people of mana draw their prestige and power from their ancestors.

Leaders with mana today are generally seen as perpetuating the best interests of the collective in ways which are transparent and equitable, where the majority have a clear sense of direction and benefits are in the interests of the collective. Their own personal backgrounds are usually untarnished by unacceptable behaviour. When that happens a leader, even today in Ngāti Awa, is afforded respect and therefore has mana bestowed upon them by the people.

### *Mauri*

Mauri refers to a person's living essence or spirit (Mead, 2003) and is intrinsically linked to mana. An oppressed person is an example of one whose mana has been diminished by another person exerting power and control over them. The life spark is observably diminished or worse, has been extinguished and described as mauri mate. It could be that the person without mauri is a lost soul. In the past, education researchers have often been among those who have taken away the mana of Māori people by imposing their power and control over the knowledge acquisition procedures and how the participants' views are represented.

Recently Durie (July 2016) asserted Māori learners yet to experience success in education may be described as being in a state of *mauri noho* (languishing). He suggested:

*To glimpse a clearer view of the future it is helpful to look back; much of what we take for granted today was being shaped by our tupuna [ancestors].  
..... Much of what we do today will give shape to the world that will be home for our mokopuna in the decades ahead.*

Moving from a state of *mauri noho* positively towards *mauri ora* (being alive and well) was usually a leadership responsibility for the collective. In schooling today *mauri ora* also has the potential to be shaped by leaders who foster language, culture and identity within the tribal contexts.

#### *Tapu and Noa*

Tapu restrictions on acquiring knowledge were tied firmly to the beliefs and values system (Mead, 2003). Learning in the whare wānanga, for instance, was an activity which was not an ordinary pursuit but was elevated high above the ordinary pursuits of a community and shrouded in spirituality. More explicitly, Pere (1991, p.40) asserts that tapu restrictions can be used as protective measures; a way of imposing disciplines, a means of social control; a way of developing an understanding and awareness of spirituality and its implications; a way of developing an appreciation and respect for another human being, for another life force and for life in general.

Observing tapu prohibitions helped to keep social order. Social observances, particularly with regard to food, originated from tapu sanctions particularly social etiquette in relation to the head. Anything for the head was always kept separate. Food was never to be passed over a chief's head, as this created an uncomfortable feeling and constituted a breach of social etiquette. Even in modern times tapu restrictions are still adhered to. Vessels used with food must not be used for washing clothes, or vice versa, even if they are disinfected with boiling water. Boiling water may kill microbes but it will not wash away mental associations (Buck, 1977, p.349). It was believed that breaches of tapu restrictions concerning certain behaviours would have dire consequences.

The opposite of tapu is the concept of noa – the state of being ordinary or normal, or free from restrictions. Pere (1991) however, cautions against such a narrow distinction because it is a concept which is applied to everyday living and ordinary situations, but it is also a vital part of the most formal, complex rituals and social controls of the Māori people (p.56). The influence and power of noa is very significant to the physical well-being of people. It frees them from tapu, the condition that makes them subject to spiritual and/or ceremonial restriction and influences. The concept of noa is usually associated with warm, benevolent, life-giving, constructive influences, including ceremonial purification. Noa is associated with the spirit of freedom from restrictions.

In Ngāti Hōkōpū (a sub tribe of Ngāti Awa) for example, the husband or partner would assist in the birth of his child and then continue as caregiver of the mother until such time as the birth cycle for both mother and child was completed (Ngāhuia Rowson, personal communication, 1996). Birthing mothers were considered tapu as they were bringing new life into the world and should be fed and cared for during this time of significance.

In the learning environment Mead (2003) describes the students of traditional wānanga returning to ordinary life after being in a state of tapu from acquiring knowledge as requiring to participate in a series of transition ceremonies. These included going to the secret latrine to avoid inadvertently compromising the sacred state of tapu. Mead also describes the use of special learning clothing, prayers and incantations which raised learners' readiness from ordinary every day to one of a heightened sense of receiving knowledge. He demonstrated this to a class one day at Te Whare Wānanga o Awanuiārangi. Usually students would clamber into a room and sit down. Today was different. On this occasion however, each student was called into the room one by one. Professor Sir Hirini Moko Mead donned each student with a *korowai* (feathered cloak) and greeted them, one by one. He took his time. Most students weren't prepared for such an honour and were taken aback and their behaviour changed from casual to attentive behaviour. It was a simple but effective exercise which transitioned students from every day behaviour to elevating them to the heights of preparedness to receive knowledge respectfully. Students' descriptions at the conclusion of the activity reiterated learning and



knowledge was an important undertaking. Water, food, karakia, waiata continue today as media for transitioning between states of tapu and noa.

### *Tuakana and teina*

The principle of tuakana and teina comprises opposing but interactive dynamics of engagement. The role of *tuakana* assumes that an individual is either senior, or more experienced, and that role of *teina* assumes that an individual is junior and of lesser experience than that of tuakana. Rose Pere (1991) describes the tuakana and teina dynamic as being associated with the process of ako and of teaching and learning being integrally and reciprocally connected. A school leader in this cultural context may be positioned as both a learner and a leader. Teachers may similarly be positioned as learners and leaders. The tuakana and teina relationship recognises usefulness of drawing cultural strength knowledge and skills from within the collective.

### *Riini Hetaraka*



This thesis argues that traditional educational leadership has the capacity to support indigeneity. My great grandfather, Riini Hetaraka provides my whānau and marae with an example of his literary work which contributes strongly to a pedagogy of place in Ngāti Awa. Riini was born in 1867 and had several tribal affiliations - Ngāti Awa, Whakatōhea, Te Whānau-ā-Apanui, Ngāti Manawa, Rongowhakaata and Ngāti Porou. He was a *tohunga whakairo*, that is, he was an expert carver which loosely translated means he could make knowledge visible through the act of carving.

**Figure 3** Carving at Wairaka whareniui depicting Muriwai

At the age of 28 Riini carved the tribal house, Wairaka, for his Ngāti Hōkōpū hapū (sub tribe). His literary style was innovative, incorporating both traditional and

contemporary elements but it is the messages expressed in this graphic example (Fig 3) which has a powerful narrative message concerning our cultural heritage.

For a Māori person the head is regarded as the most sacred part of our anatomy since it hosts the brain which has the capacity to manage our ability to think, theorise, analyse, remember, recall and plan ahead. The power of the head, brain and hair is treated with the utmost respect. Great-grandfather Riini depicts the ancestress *Muriwai* wearing a tiara, representative of colonial power and authority, and she is holding onto her plaited hair with both hands. Captured in this carving is a message to be cautious of colonial intervention and his descendants are urged to hold on to who we are and to what we hold most dear. Land confiscations, for example, were physically and materially devastating for Ngāti Awa because of the greatly diminished capacity to grow food and feed people and leaders were stripped of the capacity to sustain identity.

This example demonstrates the depth of Indigenous knowledge rooted in the long inhabitation of a particular place and offers lessons that can benefit everyone. It can also be seen from this carved narrative that Ngāti Awa possessed formal systems and processes for the transmission and acquisition of knowledge as well as informal ways of teaching and learning was both explicit and implicit and linked to concepts such as mana and tapu and to Ngāti Awa theory of knowledge. The wearing of specific items of clothing, such as korowai used for graduation ceremonies today, would have the effect of lifting performance beyond the ordinary, everyday living and marking special occasions.

This example also illustrates the power of Māori literacies which are just as essential to ‘reading’ contemporary print-based or online literacies today. ‘Reading’ whakairo, however, requires knowledge and understanding of time, place and Māori cultural values to unlock those messages.

This does not mean that Riini Hetaraka was literate only as a carver. At about midday on the 12<sup>th</sup> of March 1920 an aeroplane was heard for the first time over Whakatāne. In his journal notes, Riini carried out repairs to the combustion engine of the sea plane which was moored in the Whakatāne River (Barrett, 2007).



Source: Courtesy of Whakatane District Museum and Gallery (undated)

His ability to combine the knowledges and technologies of both the Māori and the Pākehā worlds illustrate further the great capacity of Ngāti Awa leaders who were skilled in multiple literacies.

### 2.3 Mataatua Leadership

Leadership is an interactive process between people and purpose. Effective Mataatua leadership was based on the principle of whakapapa and the capacity to influence its people was grounded in *kawa* (protocols) and *tikanga* (practices). Peoples' well-being was derived from multiple literacies that have sustained the complex layers of traditional and contemporary Mataatua histories. This research seeks to draw on Ngāti Awa leadership as one of the many tribes of Mataatua.

In describing leadership Aroha Mead (1994) acknowledged that

*It was a truly remarkable feat of leadership to be able to convince others to leave the shores of Rarotonga to set their sights on a better way of life than the existing one; to be prepared to risk their lives in a journey which couldn't guarantee their safety, or that they would reach their destination, or that the destination would guarantee their safety on arrival; that each traveller would have to physically endure great hardship and effort individually and collectively; and that in order to achieve the results, that families would be separated (p.1).*

Leadership in this example demonstrates the powerful influence of outstanding leadership including summoning the courage to seek and find a better way of life and to strengthen the faith of his or their followers.

The task of the *hapū* (sub tribe) leader was to listen and consider the opinions of the tribe, summarise the discussion and facilitate a collective decision (Mead 2003). This understanding was illuminated in a contemporary experience with Ngāti Awa

leader, Sir Wira Gardiner who was mediating an issue with a troubled group (Barrett, 2013). He listened without interrupting. Participants were given all the time needed to air their grievances. Once they had exhausted all issues, solutions were co-constructed and the meeting ended positively with a shared understanding of how to move forward. Importantly, these solutions emerged from within the group.

### *Māori Protocols and Principles of Engagement*

Māori protocols and principles of engagement are time honoured processes which are designed to ensure everyone's well-being is protected. It is important that the right processes are followed, in the right places at the right times. Monte Ōhia (2005) explained that:

*the root word for tikanga is 'tika', whose basic meaning is 'right' or 'proper'. Therefore, 'tikanga Māori' emphasises the requirement of 'doing things 'right' [or properly] in Māori terms'. The criteria Māori use to determine right from wrong are 'firstly a set of Māori principles and values and secondly, customs that may become regulatory or procedural – a way of doing things (p.7).*

But tikanga, Ōhia noted:

*can also refer to 'protocols, learning styles or set processes used to create a secure learning environment for learners' (Waitangi Tribunal Wai 1298, 2005).*

Protocols of engagement are time honoured practices which continue today as credentialling processes for parties entering into a relationship. Kawa for instance, refers to the set of protocols by which tribes govern themselves and are based on the philosophy of creation. Each tribe has its own distinctive interpretation and rationale for both their understanding of creation and of the way in which the code of practice, tikanga, is carried out.

Each tribe, sub-tribe and family exercises their prerogative in maintaining tikanga practices that maintain social order. Important to the research context of this thesis is the question of how effective school leaders support these traditional Māori values and practices in today's schools.

*Pōhiri*

The pōhiri is a formal ritual of engagement. Its purpose is to ignite a new or re-connect with a people of a previous relationship, or to introduce a new agenda. The process begins with the *karanga* (ceremonial call) carried out by a senior woman whose role is to activate the *wairua* (spirit) and the *mana* (prestige) of those people have gone before, those in the present, and those of the future. The voice of the *kaikaranga* (caller) is the first voice to be heard. She represents the mythological principle set by Hinenui-i-te-pō, the Goddess of the Night, who is said to be always waiting at *Te Tatau Pounamu* (the treasured doorway of the world beyond) waiting to call for her children of this world to come into her care in the world beyond. In her cry, she invites the visitors to enter the marae space of potential and acknowledges their whakapapa, that is, who they are and what they bring. In Mataatua, women are forbidden to perform *whaikōrero* (oratory). Men only undertake whaikōrero exchanges where credentials are acknowledged and the intention of the relationship and the *kaupapa* (agenda) is tested and defined. For Tūhoe, as Sam Karetu (1978) described, this is not blatant chauvinism when considering the actions of Wairaka all those generations ago, but because his *kaumātua* (elders) believe in the sanctity of women because from her come the rangatira of the tribe (p.71). He explains further:

*the Pākehā rhyme 'sticks and stones will break my bones but words will never hurt me' is quite the opposite in Māori society. A bad word has the potential force of a barb and women are not to speak lest they be cursed or ridiculed and their offspring, actual or potential, be cursed as well. This too is the reason for women not sitting on the paepae. Paepae literally means 'barrier' and so the men sit on the paepae to act as protection for their women who should sit behind them, never beside them (p.71).*

While women have the first say through the *karanga*, Ngāti Awa women do not *whaikōrero* in Ngāti Awa, but they do also have the final say when the final farewell is made to the deceased person who is being taken to their final resting place.

Exchanges on the marae may not always be cordial and should be approached as having the potential to become volatile depending on the agenda or the participants.

The interdependent nature of the roles of men and women continue to be complementary as they support the well-being of the whānau, hapū and iwi.

The group of marae people leading the front-of-house pōhiri process are described as the *paetapu* (orators sacred bench). There are also people who work behind the scenes. The whakataukī ‘*Ko te amorangi o ki mua, ko te hapai o ki muri*’ recognises different activities, and leadership roles, for a well-functioning marae. Ultimately the people of the marae work collaboratively to sustain the mana and the mauri of the ancestor as well as their own.

Generally speaking, once exchanges have been satisfactorily completed, including the partaking of food to complete the tapu pōhiri process, the context and the people are returned to a state of noa, the relationship moves forward and the agenda or visitor and residents can progress the kaupapa.

#### *Te Umu Pokapoka – The Domain of Space*

On a marae there is an empty space which separates the *manuhiri* (visitors) from *tangata whenua* (home folk). It is a space of potential. The intention of this neutral space is where the two parties begin a relationship by first connecting and establishing their credentials. They then share information, present their issues, negotiate and attempt to find a mutual way forward.

The online Māori dictionary cites Pou Temara as having explained te umu pokapoka as this:

*If I am speaking on the marae the talk is tapu, very tapu, and you must forget colloquial everyday language and you should strive for beautiful tapu language to present on the marae because, according Ngāi Tūhoe, the proverbial saying about this practice on the marae is that it is the fiery ovens [in Rewi, 2005, p.72]. Retrieved from <http://maoridictionary.co.nz/search?&keywords=umu>).*

My uncle Wharehuia Milroy<sup>9</sup> (2011) explained that in Mataatua the space between manuhiri and tangata whenua is metaphorically referred to as *te umu pokapoka* (the fiery ovens) as having three stages:

- i. *Tutū o te puehu* which, in a literal sense means the stirring of the dust. Doubtless for both parties, there would have been anxieties and struggles while as they endeavoured to negotiate the terms of engagement.
- ii. *Te heke o te toto*, which is the shedding of blood. Here we encounter the challenges presented by the kaupapa and by the application of traditional teaching and learning and leadership principles.
- iii. *Te hūpē, te roimata*, where mucous and tears are generated as part of the process of as ‘understanding’ i.e. the purging of ignorance by substituting with ‘tears and sweat’.

*This has always been the case that you must experience adversity to understand and appreciate life in all its forms. The marae does that in a culturally appropriate way (Milroy 2011).*

Exchanges at pōhiri have not always gone well. I can recall occasions when this has been the case. The first attempt of the signing of the Ngāti Awa Deed of Settlement for its Treaty Claim with the Crown in 2005 at Wairaka Marae was one such occasion. A fracas by aggressive Māori objectors broke out and became uglier and uglier. Marae aunties of some 60 years hospitality service for the marae were crying. Unforgettable was witnessing tribal leaders Ching Tutua, Hohepa Mason and Pouroto Ngaropo standing shoulder to shoulder to defend the mana and the mauri of Ngāti Awa on Wairaka Marae. They were nose-to-nose with the objectors for some time. It was an occasion when blood was almost spilt. The Police were called in and the Minister of Treaty Settlements, Sir Douglas Graham, was escorted to safety. The incident taught me Māori values, customs and beliefs must be

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<sup>9</sup> Professor Te Wharehuia Milroy is a widely respected Tūhoe elder who received an honorary doctorate from the University of Waikato in 2005 following a distinguished career in Māori language development, and national developments to the Māori community. In 2012 he was awarded the honour of a Companion of the New Zealand Order of Merit (CNZM) for service to the Māori language.

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defended at all costs. This was no less than what our ancestral leaders have done to protect our lands, fought valiantly in world wars for and how we lost many of our men and leaders who made the ultimate commitment to retrieve some part at least of our rightful entitlement. The Ngāti Awa Treaty Settlement was re-convened a few months later in Wellington, again, a significant occasion for Ngāti Awa at which I was privileged to witness a debt being acknowledged by Government and being repaid, at least in part.

Traditionally, the role of competent senior women is an important one in ameliorating difficult circumstances when tikanga are breached on the marae. I witnessed an occasion when a senior Mataatua woman halted proceedings at a *tangi* (wake). She began by establishing her credentials, that is, her whakapapa and connections to the place before proceeding to explain in Māori why the visiting speaker had been stopped from speaking and how the behaviour had been in breach of marae kawa. Everyone was completely still as if shocked at what was happening. She concluded her lesson by saying '*Kaua e haere pā mamea*' (translated: do not go away feeling aggrieved). It was a rare occasion one which was exercised with extreme care and consideration for maintaining the mauri of the marae as well as the mana of all those who were present.

These leadership examples demonstrate that there is powerful learning to be had at the intersection of place, people, events and time. This traditional Mataatua term, Milroy advised (email, 15 October 2011), can be adapted to the modern context. He saw no problem in my applying *te umu pokapoka* metaphor into this educational thesis.

The question is, in this research, do school principals exert the same level of commitment to the kaupapa of Māori students achieving education success as Māori? And what are the challenges experienced by school leaders?

#### *Mā te Wa - The Māori Domain of Time*

The importance of the Māori concept of time often gets overlooked or misrepresented in the context of non-Māori engaging with Māori. For Māori people time is an important component for successful interactions since the past exists as part of both the present and the future (Durie, 2002). According to Metge (1976) time is ordered, while Durie (2002) considers time to have more relevance to



prioritising the appropriate sequence of events that needs to occur and is not measured by the hands of the clock. The domain of time is difficult to harness because it is vulnerable. Time management is usually referred to by the expression ‘*mā te wa*’ means all in good time.

Sometimes, Durie (2002) asserts, ‘Māori time’ is used disparagingly to label people who are late. Negative connotations of time suggest that Māori are without organisational integrity and subject to being regarded as a joke. The very essence of ‘Māori time’, says Walker (1978) puts people and their priorities ahead of all other considerations. To an outsider, he says, this can be quite disconcerting since, for many outsiders, clock time is ‘king’ (p.129).

At the opening submissions for the Ngāti Awa Treaty claims at Wairaka Marae in July 1994, for example, the late Whainoa (Bubbles) Simpson exploded with rage at having been instructed by the Waitangi Tribunal panel to keep the timing of his speech short. It was an affront, he considered, that the tribe had waited 150 years for its grievances over land losses to be heard only to be told not to take too long in presenting his submission.

According to Linda Smith (1999) time is associated with important social activity. How other people organised their daily lives fascinated and horrified Western observers.

*The belief that natives did not value work or have a sense of time provided ideological justification for exclusionary practices which reached across such areas as education, land development and employment (p.54).*

There are many metaphors about time that exemplify how leaders understand how the power of time may influence a mutually agreeable solution. Time encompasses past and present, as well as the realisation that people are located in and connected through time. The expression ‘*Kei tua o te arai*’ broadly translated means to go beyond, and acknowledges an existence beyond the veil of the present or what we can see. It is a metaphor frequently used to acknowledge people who have passed on, but whose presence, and legacies exist harmoniously with us on a daily basis.

The metaphor ‘*ki te whei ao ki te ao mārama*’ is frequently chanted in speechmaking. It refers to the moment in time when night meets day. Its

significance is that moment in time when potential becomes real. A similar metaphor '*te ata hapara*' acknowledges that moment when consciousness forms and enlightenment is ignited. An example of how metaphors such as these are reflected in practice was the opening ceremony of re-dedicated Mataatua Wharenuī at Te Mānukatūtahi Marae in Whakatane on the 17<sup>th</sup> of September 2011. This occasion began when daybreak was almost upon us, that moment in time when dark became light for the purpose of liberating the house following an unhappy past of 130 years of imposed international and national travel. The house was ceremonially reinstated on its original location with karakia, special prayers and incantations between the hours of 4am and 5am. Once rituals had been completed, the concluding statement '*ka ea*' is made to acknowledge that a new dawn has come, in its cultural, metaphoric and literal sense.

Time then, continues to hold powerful elements and rituals which are realities that continue to be practised in the Māori world today. For people in the present there is an understanding that our actions today should be carried out with our responsibilities to the generations who have gone on ahead of us and with future generations in mind.

Cultural leadership practices were not, and are not, fixed in terms of time. Rather they are a dynamic influenced by responsiveness to changes in environmental and climatic conditions, contexts, technologies, and new knowledge. Land is fixed in its location. Whakapapa on the other hand occupies a flexible domain. People, places, events and time comprise interpenetrable domains. Time made an important contribution in change processes since the success required effective leadership from leaders who understood that flexibility and fluidity might encourage a more effective outcome.

## 2.4 Knowledge and Education

Ngāti Awa and each of its hapū had a system of education over which they exercised their own mana and tino rangatiratanga. This system was complex and held high validity for Ngāti Awa (Smith, 1994). In support of the Ngāti Awa Tribunal Claim against the Crown, Linda Tuhiwai Smith made the following opening statement:

*Prior to the signing of the Treaty of Waitangi by Ngāti Awa people, Ngāti Awa had a working, valid and functional system of education. This system*

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*was located within a world view in which language, landscape, time, space, relationships and technologies were all inter-connected (p.3).*

In presenting her evidence, Linda Smith testified that knowledge may also reside or be stored in an ‘object’ such as a *tokotoko* (walking stick), a *pou* (pole) or a tree, in other words the ‘text’ might quite literally be in a stone and that there were whakapapa available linking people to other forms of nature such as plant life, marine life and insects. Beliefs that this was possible are based on the theories of knowledge held by Ngāti Awa.

Knowledge acquisition and retention is an ancient and essential cultural priority and described contemporarily as ‘indigenous ways of knowing’ (L. Smith, 1994). Many of the core values, beliefs, and practices associated with those world views have survived and may be just as valid for today’s generations as they were for generations past.

#### *Place based teaching and learning*

Oral accounts by Ngāti Awa leaders demonstrate that people had access to a wide range of knowledge which was gained through interaction and experiences with their environment. These were places where teaching and learning was a formal process involving the application of tapu and linked to the world view of the people of Ngāti Awa (L. Smith, 1994).

The important language of whakapapa, of karakia, of whaikōrero, of everyday discourse, and especially of giving people names, contained within it references to specific places and events which had historical and spiritual significance for Mataatua iwi. This language was connected in concrete terms to the real world. What might be referred to as imagery and metaphors of the language were connected to real places, landmarks and events. People’s names were often attached to significant events which occurred in particular places as a means of commemorating relationships and sustaining tribal knowledge.

Ngāti Awa leadership and education reside in such things as whakapapa (genealogy), *oriori* (lullabys), *mōteatea* (songs of lament), *pepehā* (identity statement) and *whakataukī* (proverbs) as well as in oral sanctions employed to

prescribe relationships between people and forms of conduct. All of this is often subsumed under the general label of oral tradition (Smith, 1994).

*A problem with that label is that it over simplifies processes which are quite complex. Women for example may have held important knowledge but would not necessarily have demonstrated that knowledge publicly. Their role would be through the way mokopuna (grandchildren) were guided and other members of a whānau held to account (p.6).*

A modern response dedicated to the archiving of Ngāti Awa tribal histories was the establishment of the Ngāti Awa Research and Archives Trust. This was initiated by Sir Hirini Mead in the 1980s to support the tribe's Waitangi Tribunal *raupatu* (land confiscation) research. Manuscripts, private collections, photographs and whakapapa provide a rich and colourful history of the tribe's past. The Trust's primary responsibility is to act as a repository for tribal archives including historic and contemporary records.

The basis for a pedagogy of place as seen in these Mataatua examples shifts the emphasis from researching about a local culture to researching and articulating cultural experiences in the places where my tribe have, and continue to inhabit, in order to connect myself with the larger world within which our lives make sense. For Ngāti Awa the power, pedagogies and practices were located unequivocally within its territorial boundaries and comprised a Mataatua pedagogy of place. How these principles are understood and applied through Mataatua leadership is as important for Ngāti Awa. It is just as important for school leaders to understand how they might foster the mana and mauri of Māori students as culturally located learners in the areas within which their schools are located.

Throughout Mataatua history, leadership was at the core of establishing, developing and sustaining wellness on physical, spiritual and intellectual levels for all members of the tribe. Leaders were committed to sustaining social, economic, spiritual and political organisation embedded by tribal philosophies, principles and practices, in order to protect the well-being of their people

My great grandfather, Riini, and Professor Linda Smith seem to have shared views of knowledge and education in Ngāti Awa, although their messages are

disseminated differently. Both however apply their literary expertise by urging us to sustain and apply customary principles and practices for the future well-being of our people.

## 2.5 The Impact of Colonial Intervention

A brief reflection on the impact of colonial intervention provides further background for why this research has come about. In the nineteenth century, loss of language, culture and identity in the face of the invading colonial culture was socially debilitating for Māori (Walker, 2005). Māori social structures were subject to constant external pressure for change. Warfare for instance, contributed to forced changes resulting in new whānau, hapū and iwi alliances being formed. Epidemics undermined tribal capacity to defend and nurture people, land and boundaries. Legislative instruments contributed to the decimation of language, education and cultural practices. The Tōhunga Suppression Act 1908 prohibited Māori from resorting to traditional spiritual and healing practices. In education, bitter accounts of prohibiting Māori language being used in schools are well documented in oral accounts presented to the Ngāti Awa Wai 46 Tribunal Claims. For Ngāti Awa, Linda Smith stated:

*Language is what connected the knowledge, the landscape, the history, the identity of Ngāti Awa to the way people defined their own reality (1994, p.6).*

And further

*Ngāti Awa children were also subjected to colonisation through schooling which were designed to assimilate them. This in effect meant disconnecting them from their own traditional world view (p.21).*

The Ngāti Awa economy had flourished on its own land base until 448,000 acres were unjustly confiscated in 1866 under the New Zealand Settlements Act 1863. Only very small allotments were returned to individuals to compensate anyone who had suffered land confiscation when they were wrongfully judged to have been in rebellion. The Ngāti Awa Claims Settlement Bill 2004 acknowledges that Ngāti Awa suffered loss of life and destruction of property during the Crown's military expedition of arrests, trials, imprisonment and execution of leaders of Ngāti Awa hapu. Land confiscations had a devastating effect on the welfare economy, and

development of Ngāti Awa and deprived the iwi of its many sacred sites, access to its natural resources, and opportunities for development. For example, Kohi Point Scenic Reserve is the repository of many *kōiwi tangata* (human bones) secreted away in places throughout the Reserve. *Urupa* (burial grounds) are the resting places of Ngāti Awa tīpuna and are the focus of whānau traditions. Such places hold the memories, traditions, victories, and defeats of Ngāti Awa ancestors often protected in secret locations. The *mauri* (life force) of the Ngāti Awa coastal area represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related.

The Crown also acknowledged the destructive effect of colonisation on the social structure, mana and rangatiratanga of Ngāti Awa involved who were rendered both landless and leaderless (Ngāti Awa Claims Settlement Act, p.48). Ngāti Porou leader and politician, Sir Apirana Ngata, said this of Ngāti Awa in 1899:

*Ngāti Awa is a sick people because of the punishments of the law ... and I wept for them that they had been made to suffer so harshly by the government (Ministry for Culture and Heritage 2006, p.149).*

More than 100 years later the situation seems not to have changed. Mead (1990) stated:

*We were pretty sullen, disorganised and very oppressed people who carried a heavy sense of being unfairly treated by the government and people of New Zealand (p.10).*

The destructive effect of colonisation specifically on Ngāti Awa reo capacity is yet to be remedied. According to the 2013 Census only 31% of our tribe can have a conversation in te reo o Ngāti Awa indicating that our language is of concern if we consider language to be an important to sustaining a distinctive Ngāti Awa identity.

Colonialism from the very beginning has involved ongoing disputes concerned with matters of religion, land and resources, knowledge and the intellect. In the post-colonial education systems and structures, content and pedagogy has been dominated by traditional western principles of knowledge acquisition. The process of Māori participating in determining what counts as knowledge and how

knowledge is acquired is an important question for cotemporary educators, particularly school leaders, to be asking since they are central to positively influencing education for Māori learners.

## 2.6 Te Whare Wānanga o Awanuiārangi

An important education development within Ngāti Awa was the establishment of a modern tribal university, Te Whare Wānanga o Awanuiārangi. Sir Hirini Mead first suggested the idea to trusted followers including his own whānau before proposing the Wānanga establishment to Ngāti Awa in 1987. His intention was to provide a learning institution where Māori language, culture and identity could be sustained, preserved and developed by the people for the people.

On 27 September 1991, Ngāti Awa succeeded in realising this very ambitious dream. A special Act called the Te Whare Wānanga o Ngāti Awa Act 1991 enabled the establishment of Te Whare Wānanga o Awanuiārangi thereby fulfilling the hopes and aspirations of kaumātua from Ngāti Awa and Mataatua. This enactment, which was endorsed by Te Rūnanga o Ngāti Awa as the authorised voice of ‘*ngā uri o ngā hapu o Ngāti Awa*’ (the descendants and hapū of Ngāti Awa) signalled an important milestone in education for Ngāti Awa and Mataatua, if not for all Māoridom.

Eventually the Wānanga opened in February 1992 under the auspices of the University of Waikato in Hamilton and Waiariki Polytechnic in Rotorua. It was not until 1997 that Te Whare Wānanga o Awanuiārangi achieved status as an independent tertiary provider under the Education Amendment Act 1990 (Waitangi Tribunal, 1999). Section 162(4)(b)(iv) of the Education Act 1989 states that:

*A wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom).*

According to the First Annual Report for the year ending 31 December 1992, the following goals of the Wānanga were set:

1. To provide opportunities for people of the Mataatua region to participate in higher education and learning and to make the experience a rewarding and fulfilling one.
2. To assist and encourage students to strive towards *te hōhonutanga me te whānuitanga o te mātauranga* (depth and breadth of knowledge)
3. To help raise educational standards among the people of Mataatua and stimulate interest in tertiary level learning.
4. To establish and develop a learning environment which allows students to learn effectively and staff to teach and undertake research that contributes to the body of knowledge of this nation.
5. To help enhance the integrity of Māori culture in the region, to combat racism with knowledge and to encourage positive attitudes towards cultural diversity.
6. To help develop ‘*Te Wheke a Toi*’ (Octopus of Toi)<sup>10</sup> concept of reaching out into the international world for ideas and knowledge. (p.5)

In a broader sense, these goals reflect knowledge as embedded in a pedagogy of place. That pedagogy of place fundamentally seeks to support a flourishing identity as Ngāti Awa within the confederation of tribes of Mataatua.

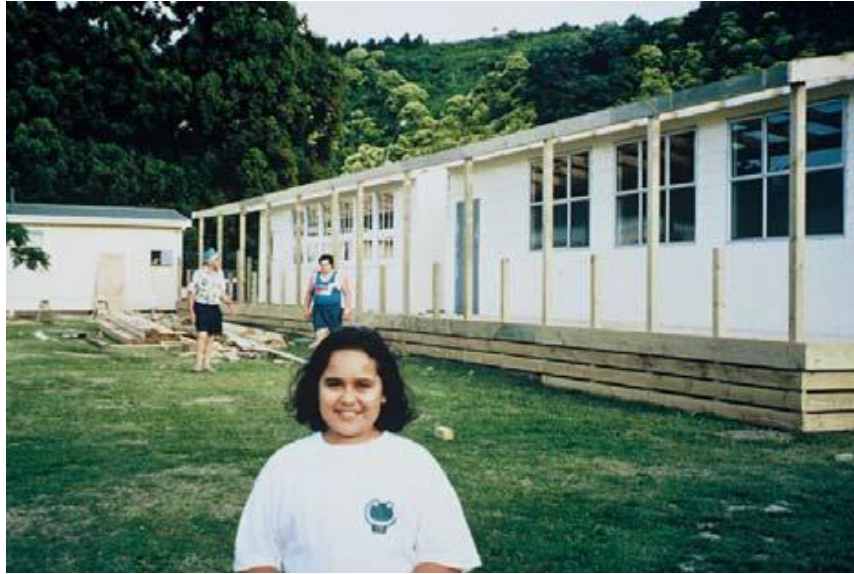
In my Master’s dissertation (2007) I included the following photo to illustrate the humble beginnings and commitment to education of Professor Sir Hirini Moko Mead and his family gave in the establishment of Te Whare Wānanga o Awanuiāraangi:

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<sup>10</sup> Perhaps the greatest number of traditions about Toi can be found with the Mataatua peoples, particularly Ngāti Awa of the Whakatāne district. Here there are numerous place names and places associated with Toi, the most famous being the [pā](#) called Kāpūterangi, the home of Toitehuatahi. Located above the present-day Whakatāne township, the pā affords a magnificent view of Te Moana-a-Toitehuatahi (the sea of Toitehuatahi) in the Bay of Plenty. Another place name is Te Puku-o-te-wheke (the centre of the octopus), just west of Whakatāne. The tentacles of the octopus symbolise the sphere of Toi’s influence, and its centre indicates his home.  
<http://www.teara.govt.nz/en/first-peoples-in-Māori-tradition/page-7>

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**Figure 1** Preparing rooms for the commencement of Te Whare Wānanga o Awanuiārangi, in Whakatāne.

**Source:** Provided by Professor Graham Smith of himself with his father-in-law and Ngāti Awa Leader, Professor Sir Hirini Moko Mead and his mokopuna, Kapua Smith

The purpose of repeating this photo is to reiterate the story of humble beginnings, resistance and struggle. The New Zealand government did not provide establishment funding for wānanga in keeping with its statutory provision. As a consequence, the financial viability of the three Wānanga, Aotearoa, Awanuiārangi and Raukawa, had always been precarious. In 1998, as a matter of urgency, the three wānanga combined to challenge the Crown that although they were required to meet the rigours associated with tertiary delivery, it did not provide capital funding support commensurate with that of other tertiary institutions. These three institutions claimed the Government had breached the principles of New Zealand's founding document, the Treaty of Waitangi, which sets out partnership, participation and protection in its relationship with Māori. The Wānanga Capital Establishment Claim, Wai 718, sets out how the Crown neglected to uphold its statutory obligation to wānanga with financial responsibility. In 2000, the findings of the Tribunal, pursuant to Section 6(3) of the Treaty of Waitangi Act 1975, determined the claim was well founded.

Te Whare Wānanga o Awanuiārangi is still a 'young' tertiary institution at 30 years of existence. Challenges have been an ongoing hallmark of a dream to transform and liberate its people but its place in education today is well established. This could

not have resulted without effective Ngāti Awa leadership. Ngāti Awa leadership in this example was based on vision, courage and commitment to provide tertiary learning opportunities for the people of Mataatua and beyond.

## 2.7 Ngāti Awa Leadership

Throughout the history of Ngāti Awa, leaders have exercised agency to ensure the cultural, spiritual, economic and political well-being of its people. Fundamental to well-being was the principle of whakapapa and the practice of whanaungatanga, that is, how people were genealogically connected and how new relationships had the potential to strengthen the aspirations of the collective through emphasising their common identity. Leaders listened and learned from people and drew on their expertise because they understood that the multiple literacies of past and present existed at the interface of people, place and time. Tangible ways of knowing and being existed with simultaneous appreciation for the intangible elements. This included spiritual practices, beliefs and values. Formalising the priority of such literacies continues today to be a legacy from the ancient tribal house of learning, Tūpapakurau, as being important in sustaining identity. Ngāti Awa leaders knew how to mobilise the people through these complexities as a collective and for the common good.

Katene (2015) lists eight practical leadership and management talents which were written by Himiona Tikitū of Ngāti Awa in 1897 and published by Elsdon Best in 1898. These are:

1. *He kaha ki te mahi kai* – has the knowledge of and is industrious in obtaining or cultivating food,
2. *He kaha ki te whakahaere i ngā raruraru* – able to mediate, manage and settle disputes,
3. *He toa* – courageous in war,
4. *He kaha ki te whakahaere i te riri* – a good strategist and leader in war,
5. *He mohio ki te whakairo* – has knowledge of the arts and carving,
6. *He atawhai tangata* – knows how to look after people,
7. *Te hanga whare nunui, waka ranei* – has command of the knowledge and the technology to build large houses or canoes.

8. *He mohio ki ngā rohe whenua* – has a sound knowledge of the boundaries of tribal lands (pp.18-19).

This list, Katene clarifies, was related to a leader's dealings in the context of warfare and dealings with the government during the period when rapacious colonial land acquisition was of tribal concern.

While expert knowledge, skills and personal qualities were needed to govern people and manage routine tribal matters, chiefly authority was not exercised *over* people but exercised *with* their advice and support. In this way solutions could be co-constructed to benefit the well-being of the collective. Arranged marriages provide a good example of strategic management which was an effective way of binding parties together, particularly once offspring were born, and could be undertaken also for strategic land acquisition and retention purposes. Deliberate acts such as these were effective, agentic and transformational tribal practices.

Ngāti Awa have been resilient despite the damage to their language and culture imposed by colonialism. They are an iwi who has been encouraged by traditional ways of knowing and being to re-assert their own stories, literacies and pedagogies in the modern world to fulfil their aspirations to live as culturally located citizens of the world.

It is easier to see in contemporary examples such as the establishment of Te Whare Wānanga o Awanuiārangi that Ngāti Awa has continued to forge deliberate responses to the changing world. New technologies and new ideas have always been welcomed as in the example of Riini fixing a seaplane in the Whakatāne River in the early 1900s. These, however, were never at the expense of the lessons from our historical past.

The history of Ngāti Awa leadership is a rich tapestry of purposeful responses and adaptability to the environment and its many challenges. Theirs has been a practice based on the past in the present for the best interests of the future.

## **Conclusion**

Mataatua is a region whose peoples are rich in multiple literacies spanning many generations. These literacies, often through their use of powerful, strategic metaphors have helped to sustain cultural understandings which are intrinsically

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linked to place, people and events over many generations in time. There are issues in common for the confederation of tribes of Mataatua whose progeny have spread across the North Island including areas where schools in this research are located. Ngāti Awa and all other tribes have their own distinctive knowledge systems and procedures for sustaining their social, cultural, political and spiritual well-being. Over time, determined and deliberate leadership has seen courageous acts of agency and a preparedness to adapt to an ever-changing world.

Critical place-based pedagogies in Mataatua have challenged the assumptions, practices and outcomes that have historically limited the success of their *tamariki / mokopuna* (children and grandchildren) in mainstream education. The social, cultural and environmental spaces we inhabit are integral to a pedagogy of place. Within this intersection of spaces Ngāti Awa visionary leaders have activated the potential for transformation and liberation of their people.

Traces of Ngāti Awa whakapapa and the wider Mataatua region can be found in many places throughout New Zealand. The well-being and success of Māori students who attend schools represented in this research may be expected to benefit from the multiple literacies and tikanga outlined in this chapter.

The exploration of effective leadership in the participating schools seeks to apply Mataatua literacies as a means of understanding what leaders have done to create contexts for learning where Māori students can enjoy and experience education success as Māori, and as Mataatua, or whichever tribal affiliation, provides their distinctive identity.

## CHAPTER 3 A 101 MATAATUA RESEARCHER

*He whakapapa, arā he kauhau*

A genealogy of my story - an auto-ethnography

The purpose of this chapter is to establish my positioning as a Mataatua researcher. It rationalises who I am in relation to this research kaupapa.

My maternal grandmother was Ani Waititi of Te Whānau-ā-Apanui tribe. I make an annual pilgrimage to her grave at the foot of Tihirau *maunga* (mountain) which is the mountain at the farthest eastern boundary of the Mataatua rohe. This chapter is characterised by her handwritten introduction to my whakapapa where, in 1912, she wrote “*He whakapapa, arā he kauhau*” which translated means ‘a whakapapa, here is a story’. Stories often have a whakapapa, a sequence of an event or events, and people involved, what happened and when. This is my story, my whakapapa, of what brings me to researching effective school leadership and the impact on Māori students enjoying and succeeding as Māori.

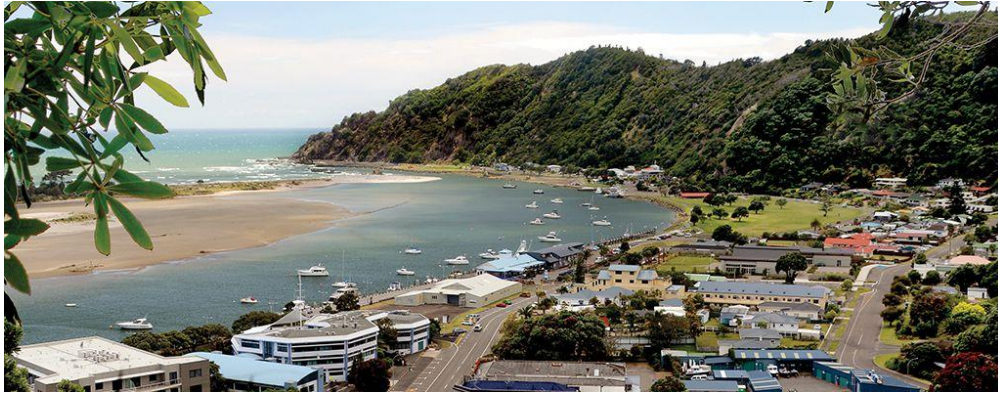
The purpose of this subjectivity chapter is to acknowledge and reduce the cultural and professional distance between myself, as the researcher, and the school leaders, as participants. It is my whakapapa, a personal history, that brings me into a space with the leadership of the schools in this thesis.

An important question I had to ask myself as the researcher is what right do I have to investigate effective school leadership and its impact on Māori students’ education. How will I know and understand this research environment? What, if anything, could this research contribute to the education sector? Whose interests will be served through this research? Why would I undertake this research?

The following chapter describes my experiences of coming to know before exploring the journey of school leaders whose deliberate focus was on improving the learning experiences and achievement of Māori students, and as a consequence, all students in their schools.

*101 Muriwai Drive, Whakatāne*

The following recent photo is intended to help the reader to understand how I connect to the landmarks described in this chapter and where this thesis is conceptualised.



The residential address where I was raised is 101 Muriwai Drive, Whakatāne. Places and people identified in Chapter 2 surround the immediate proximity of our homestead. From our dining room window is the ever-present view of the cave where the ancestress Muriwai lived more than a thousand years ago. The Whakatāne River flows immediately in front. Beyond that can be seen the ancient burial ground named Ōpihiwhanaungakore. Immediately beside the house still stands Te Whare o Toroa Marae and its *wharenui* (ancestral house), Wairaka, which was named after the legendary actions of the ancestress who broke with tradition to undertake a man's role. More recently, on the other side of our homestead, now stands the Mataatua wharenui which was repatriated, repaired then re-established following 130 years of enforced international wanderings as set out in the preface. Obscured from view across the river is my other marae, Te Hokowhitu-ā-Tū, which was built by my great grandfather, Riini, to commemorate the World War I efforts of Mataatua men in the 28<sup>th</sup> Māori Battalion. Our home still stands today on top of the sacred land, Tūpāpakurau, known to have been the ancient tribal house of learning following the arrival of the Mataatua waka to the shores of Whakatāne. Coincidentally university entry level studies are often coded 101.

Tangible and intangible elements of life had a distinctive rhythm at 101 Muriwai Drive, Whakatāne. We learned to live in harmony with the landscape and its heartbeat. An enduring value forged by our parents was that of whanaungatanga. Relationships forged at 101 Muriwai Drive, Whakatāne and beyond have sustained

and enriched the lives of myself and my siblings. We lived within Ngāti Awa, but we lived *as* Mataatua through those connections.

In this thesis my understandings developed at 101 Muriwai Drive, Whakatāne, as a descendant of the confederation of Mataatua tribes, provides cultural validity for my positioning as an insider as well as an outsider in this research process. In this context, I describe myself as a 101 Mataatua researcher.

#### *A Ngāti Awa Identity*

As a Ngāti Awa researcher my whakapapa defines my identity and is expressed in the following *pepeha* (Māori cultural statement of position in place and time):

Ko Kāpu-te-Rangi te maunga	<i>Kapu-te-Rangi is the mountain</i>
Te Mānukatūtahi te whenua	<i>Mānukatūtahi is the land area</i>
Whakatāne te awa	<i>Whakatāne the river</i>
Mataatua te waka	<i>Mataatua the canoe</i>
Ngāti Awa te iwi	<i>Ngāti Awa the tribe</i>
Ko Toroa te tipuna	<i>Toroa is the chief</i>
Ko Te Whare o Toroa te marae	<i>Te Whare o Toroa is the marae</i>
Ka puta ko Wairaka	<i>Wairaka was his daughter</i>
Ko Wairaka te whare tipuna	<i>Wairaka is the meeting house</i>
Ka karanga	<i>she cried</i>
“Kia Whakatāne au i ahau”	<i>“I will act the part of a man”</i>
Ko au e tū nei	<i>on that basis I stand before you.</i>

These leadership and landmarks are uniquely defining features of my Ngāti Awa tribal identity. Those who are also historically linked to these same landmarks are said to be *whanaunga* (relatives) and as such we are genealogically and geographically connected and responsible to one another. Knowledge, practices and beliefs are generated from within these geographic markers. Mastery of the power of knowledge was a practice and a process which continue to pass on a legacy of highly sophisticated social systems through Māori language, culture and identity.

The use of the *pepeha* is a cultural pre-requisite for connecting and entering a relationship links to and acknowledges a pedagogy of place. It acknowledges the pedagogy of place, and frames Māori operating domains for Ngāti Awa people as one of the confederation of tribes from the Mataatua waka.

*Teaching and Learning Experiences*

Schooling was a routine and socially comfortable activity in Whakatāne. Our mother was a native speaker of Māori language, competent in Māori cultural practices and became a teacher while raising six children.

Our father was not a native speaker. He was recruited into the Māori Affairs Department by John Rangihau because of his penmanship. At their first pōhiri Uncle John pointed to him to get up and whaikōrero to which my father replied he couldn't speak Māori. He hadn't been asked prior to this occasion. Dad was promptly taken to the remote Tuhoe settlement of Ruatāhuna and handed to the care of an elderly and loving couple, Tāmati and Kaa Cairns, who were instructed to keep him there until he could speak Māori. Two important learnings came from this relationship. The first was that this was the context for learning te reo Māori and became critical in the commencement of our father's career with the Māori Affairs Department where he became an activist for Māori education locally, regionally and nationally. The second was how powerful the principle of whakawhanaungatanga has been on us as children. The kuia Kaa was always regarded by our father as his 'other mother' and John Rangihau was indeed, his brother. My siblings and I have always treasured Mataatua relationships such as these but Whakatāne was always regarded as home.

We moved to Hamilton where, at age 11, I was one of three Māori in the class of 30+ students. Here was my first experience of racial chastisement. The teacher, Mrs Small, seemed to always be scrutinising my uniform, shoes, hair, nails, handkerchief and I spent days at a time outside the classroom as punishment for somehow not conforming. It was a relief to be free of her. Mum and Dad were ropable when they found out especially as Dad had raised us with his household whakatauāki "*if you drop it, you pick it up. If you sleep in it, you make it. If you dirty it, you wash it*". In other words, our home operated as a well organised military manoeuvre every day and we were never allowed to be anything but immaculately turned out, well fed and each sleeping in our own bed.

They met with the principal and Mrs Small with the result that I was returned to the classroom with a renewed status. I was free at last from the overt racism, Mrs Small was in check, the balance of power had shifted, and I was liberated! It was an



unforgettable experience something which became a factor in my passion for responding to what happens to too many Māori students.

That schooling experience was in sharp contrast to the Catholic boarding school for Māori girls' which was located in yet another region, Napier. Everyday life and learning in this secondary school validated and further developed Māori identity and well-being. The nuns, rituals, singing and hallowed hallways still come memorably and positively to mind. My mother was determined for this to happen. Dad was an excellent provider and caregiver but he flatly refused to support Mum in her decision because he believed sending your children elsewhere at such a young age was simply abrogating responsibilities as a parent. In addition, he described it as 'reverse racism' to be at a school that was for Māori only and made worse for him that it was a Catholic only, girls only school. Mum got a job as a toll operator through the Catholic Māori community in Hamilton so she could pay our school fees. It was hard for her especially as each year another of her six children would go away to boarding school. Not all of us sustained boarding school life but none of us were forced to stay if we didn't want to. When I finished secondary school Dad wrote to the principal, his final cheque attached, expressing his appreciation for what he had seen, enrolled my sister and had already begun working with Mum so that my siblings could have the same opportunity. It was, I believe, a turning point in his career with the Department of Māori Affairs of moving from deficit model of social intervention to a proactive model where education was, as he experienced it, the most effective way forward for Māori people.

In 1972 Dad was supported by the Department of Māori Affairs, and the principal at Lytton High School in Gisborne, in his application to undertake a Winston Churchill Fellowship. His study 'Promotion of education amongst minority groups and the problems of urbanisation in the field of race relations' was undertaken in London, Holland and India. In his conclusion he identifies this:

*A sense of pride and security of ethnic and cultural identity is a determining factor in promoting academic achievement (p.122).*

How ironic to find myself moving in his wake to find solutions to an education system that still has not fully understood that being Māori in school involves more than waiata (songs), rituals and a *haka* (war dance).

It was an uncomfortable transition to attend a tertiary learning institution in Hamilton with only two Māori in a class of 136 business students. I felt really out of place. In fact, I threw a tantrum at home after the first week because I struggled with what was a completely foreign place. Usually Dad was putty in my hands but not this time. He laid down the law saying, “*if you think there’s going to be only Māori when you go to work, think again*”. So back I trudged. Three experiences still stand out. The first was a tutor, Mrs Griffiths, asking who had done my letter writing composition. The inference was that someone else must have written them. I still have my mid year report which, for her class showed C+ with the commentary “disappointing exam result” and I remember deliberately disengaging because she had punctured my mauri. She didn’t believe me when I told her that Dad had instituted one-hour compulsory homework for all six of us every school day after dinner. If we had no homework he made us read a newspaper article to him. Dodging in the toilet didn’t work either because he’d written a big poster with the times table and pinned it on the wall for compulsory viewing. If he couldn’t hear you reciting the tables he would call out “*I can’t hear you*” so on you got with your homework!

The second tertiary recollection was that the head of the business school, Ian Hamilton, would casually stroll in to the student café, sit down with me and ask how things were going. I always felt safe. As a consequence, the third thing happened. I was one of the top graduating students with a good job waiting for me once my studies were completed. Skills learnt were transferrable, they have enabled me to keep reinventing myself and opportunities have always materialised.

Entering the teaching profession happened by chance. In the 1980s only 1% of the tertiary teaching community across the country was Māori. The principal of Waiariki Community College, Malcolm Murchie, recruited me because of my skills and because I was Māori. He was actively seeking to employ more Māori teaching staff in an institution with a high Māori student population. I jumped at the opportunity. Teaching was always something I’d wanted to do.

My mentor was an experienced Pākehā woman, Nancye Jones, who was about to retire. We were at complete opposites on the spectrum of life yet her generous mentorship offered me a lifetime path and profession. I loved teaching and learning.

A six month term of employment lasted eight years. But the landmarks, the smell of the sea and the river, the marae, the people and all the invisible elements of home called. Eventually an opportunity arose and I returned home to Whakatāne.

Entering secondary school teaching also happened by chance. I was unqualified but the local high school was desperate, so I agreed to yet another six-month term of employment which this time turned in to 11 years. A variety of duties meant that school life was always exciting. I discovered that heading information technology and computer studies was a powerful senior leadership position and a place where I could increase Māori participation, and where Māori students enjoyed being and succeeded. Staff collegiality was as a whānau but most of all I enjoyed the students. Memorable experiences of this position include being the only teacher to accompany the First XV Rugby team on an Australian Tour in 2003. Boys and rugby in education was unfamiliar territory to me but I learned that within relationships of mutual trust and respect lies in the possibility for an outsider to become an insider.

Being a panellist in the development of national achievement standards in the 2000 was a professional development experience that taught me the curriculum is only as good as the capacity of a teacher to facilitate trusting and respectful relationships and create a culturally responsive learning environment. I could see that a stand-and-deliver approach made no sense. Within an interactive problem-solving and contextualised learning environment student attendance, engagement and success was higher. Since the digital divide (low percentages of Māori having computers and internet at home) for Māori was wide, the computer suite was made accessible beyond the school timetabled times. Māori students seemed to thrive in this context, and for most, computer science and information technology was their highest or second highest successful subject alongside te reo Māori. I remember being teary when a couple of senior Pākehā students said goodbye when they finished school. A teacher spends so much time with students and I hadn't realised the impact that relationships could have on a personal level.

During my tenure at that school there were three principals. Each was quite different. The first was anticipating retirement. The second made it his business to know about every staff member before his tenure commenced. He maintained a

genuine interest in each of his staff members and knew many of the 1100 students by name. He was an active participant, sometimes a co-leader, in as many academic, cultural and sporting activities as there were hours in a day. He was always challenging his staff to find better ways to improve Māori student outcomes. I debated vigorously with him not to make te reo Māori language classes compulsory for all Māori students unless he could assure me that all Māori teachers were effective. It didn't happen. Fortunately, he was never one to bear a grudge. In fact, he appreciated an argument that was based on sound reasoning particularly as he also had a genuine interest in the well-being of Māori students. Though school life was vibrant, attention to developing theoretically grounded classroom teaching practice by teachers and the leadership was second to Government demands for school charter development aimed at localising power in schools. This was alongside changes to the national qualifications framework at that time which was endeavouring to move away from a reliance on the end of year examination pass or fail model. The politics of distraction was alive and well. There wasn't much joy in that!

The third principal, Chris, was a respectful, thoughtful, methodical leader who read everything that came his way. As a consequence, he would disseminate his literary understandings to encourage the way in which we managed our departments and our teaching practice. He insisted Māori student achievement could, and should, be better and kept searching for answers as to how the staff would do this in their own classrooms and collectively as a team, himself included. His story is Chapter 5, features as a case study in this thesis.

Of the 68 staff, 18 (28%) were Māori. Yet despite all our hard work, Māori student achievement continued to be disappointing. In 1994 I expressed these disappointments in a submission in support of the Ngāti Awa Treaty of Waitangi claim, Wai 46. After this I applied to the Board of Trustees for study leave expressing a desire to find answers to our disappointing Māori student achievement. It was early in my studies I drew the conclusion that the task lay wider than just in the classroom and that without a school-wide strategy to address disparities for Māori students I felt it would be futile for me to return to secondary teaching.

However, I continued to contribute to the school as a member of the school's Board of Trustees. Key learnings derived from this experience included a sense that Boards of Trustees are well meaning, community-minded people who bring a localised consciousness to the school at the governance level. However, there were limitations. The view expressed that all students should be treated the same still haunts me.

Teachers would also make presentations to the Board. I remember one from a maths teacher being significant. Anjali Khurana was Indian and she described how she used student data to inform what next steps she would implement. She acknowledged struggling to teach Māori learners and felt so miserable she wanted to quit teaching. As will be shown in Chapter 5, with support, however, she became a highly competent, culturally responsive teacher whom Māori learners enjoyed.

Attending the school's discipline committee meetings every Monday afternoon was a degrading, dehumanizing experience for me, for the troubled students and for their whānau. The despair in their eyes was difficult to meet. By far, there were more Māori boys at Years 9 and 10 who were required to attend for reasons of behavioural issues. It became obvious that one or two teachers readily unloaded their responsibility onto other teachers or onto the Board. Somehow the word 'racism' was professionally unacceptable at the time but it certainly existed in practice. Students' claims of being marginalised, though rare, did occur. Racism is a reality of our discordant New Zealand history yet it was something which was handled quite well at this school by the two latter principals.

Being a teacher at Whakatāne High School was one of the greatest experiences of my life. The environment was dynamic. Being Māori seemed normal across the school, and relationships with staff and students have been sustained years on. However, while there were Māori learner success stories, generally Māori students' education success should have been much better and was an ongoing anxiety for me. I felt ill-equipped to tackle this challenge and moved on elsewhere in search of solutions.

#### *Te Whare Wānanga o Awanuiārangi*

It was my deliberate choice to continue learning as an undergraduate student at Te Whare Wānanga o Awanuiārangi in Whakatāne. The Wānanga was initiated by

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Ngāti Awa leaders, located within the Ngāti Awa tribal boundaries and was intended to benefit Mataatua descendants specifically. Today its reach is across the country which is recollective of the earliest times in our tribal history as outlined in Chapter 2. What I learnt helped me to understand how and why Māori became an aggrieved race. This also helped to quell the cultural dis-ease I had felt for a long time. Most invaluable for me was to experience Māori culturally responsive pedagogy. One example stands out. The lecturer, Boy Rangihau<sup>111</sup>, set us a task using a one page story written in te reo Māori. We were to read it and then, using resources from a collection of junk papers, boxes, wool etc, we were to make a doll to demonstrate our understanding of the story. I objected at first suggesting that an early childhood activity was just not done at tertiary level. Boy just smiled and walked away. Once into the task, however, I recognised the pedagogy being applied. There were many privileged learning experiences like these. It was like having the light turned on as described by the Māori metaphor, '*te ata hapara*', when the light dawns.

My choice of institution did not happen by chance. It was a deliberate choice and a liberating experience. A year of study turned in to six years of lecturing, initiating e-Wānanga mixed mode learning, a computer familiarisation course for whaikōrero, quality management systems and other contributions to Wānanga life.

#### *Ngāti Awa Education Committee*

In 2001 my uncle and Chairperson of Te Rūnanga o Ngāti Awa, Hohepa Mason, suggested that the iwi Education Committee should attend the first national Māori *Hui* (meeting) *Taumata* (summit) Mātauranga in Taupo. This significant hui provided a framework for considering Māori aspirations for education. Three landmark goals proposed by Sir Mason Durie were accepted by the general assembly. These goals were for Māori to live as Māori, to actively participate as citizens of the world and to enjoy good health and a high standard of living.

From a distance, I observed my uncle engaging with an unknown person. Their interaction suggested a familiarity between them. I asked, "Uncle Joe, who's that

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<sup>111</sup> His proper name was Te Rurehe Rangihau, son of John Rangihau whose photo is in the previous chapter. He was generally known as Boy and was associated with the Te Ataarangi Māori language society for many years. He passed away in 2014.

Pākehā fulla you were talking to?” to which I received a blunt reply “He’s not a Pākehā. He’s your *whanaunga* (relation)”! I was introduced to Professor Russell Bishop who was undertaking research through the University of Waikato into Māori students’ achievement in mainstream secondary schools. It turned out he has a Ngāti Pūkeko and Ngāti Awa whakapapa. This story highlights how we can never *assume* who is Māori and who is not.

#### *Te Kotahitanga*

I had injured myself by falling off a balcony and while still lying in the dark waiting for the ambulance, there came an odd sensation that somehow life was going to change. A few months later I found myself working in the Te Kotahitanga Research and Professional Development Project in the School of Education at the University of Waikato in Hamilton. I agreed only to “*lick the stamps and take the phone messages*” for six weeks until someone was recruited. However, I became the Project Manager and was privileged to work in a research environment, to develop understandings of what it takes to see Māori learners experience and enjoy education success. I also saw how important the role of principals as leaders of their school is. Eventually, after having left secondary school teaching to find solutions to Māori student underachievement, answers seemed to have fallen out of the sky.

Just as this job had found me, I did not go looking for a doctoral kaupapa. It too found me. By choice I returned home to Whakatāne more than eight years later.

#### *Insider/Outsider Positioning*

The range of experiences outlined above about *who* I am and *what* I am are the experiences of an insider as well as those of an outsider to the investigation. These experiences can be summarised as being a:

- ~ **grandmother** who is conscious of the need to sustain tribal knowledge and understandings for my grandchildren in support of their identity;
- ~ **a student** with experience of education in a range of contexts; a state primary school, a Catholic boarding school for Māori girls, a tertiary polytechnic, a Wānanga or tribal university and a large mainstream university;
- ~ **a lecturer** at a large mainstream tertiary institution
- ~ **a teacher** in a large rural secondary school;

- ~ a **lecturer and e-learning developer** in a Wānanga (tribal university) initiated by Ngāti Awa leaders;
- ~ **an activist** for tribal education;
- ~ **an operations manager** of a large research and professional development project in a mainstream university;
- ~ a **development manager** for the tribal authority, Te Rūnanga o Ngāti Awa in Whakatāne;
- ~ a keeper of **ahi kaa** (fires at home) referring to responsibilities undertaken by those who live within the tribal boundary with a commitment to sustaining our traditional beliefs and practices.

In these contexts, I have participated both as an insider and an outsider. As Smith, G. (1997) acknowledges “this research, and the researcher, are situated in a unique and somewhat delicate position which can be generalised as a set of potentially contradictory oppositions (p.71). Linda Smith (1999) also acknowledges that ethical, cultural, political and personal issues that can present special difficulties for indigenous researchers who, in their own communities, work partially as insiders. However, as Hirini Mead (2003) suggests holding and knowing whakapapa is belonging. Without this, he suggests, an individual is ‘outside looking in’ (p.43).

Reflecting on these experiences has helped me to develop my consciousness of education and to recognise the need to seek answers to the ongoing underachievement of Māori students in mainstream secondary schooling. Māori aspirations for the promise of a brighter tomorrow will benefit from continually reflecting on our research practice and the actions we take in response.

My own educational experiences have been markers that credential me both professionally and culturally to examine the practices of school leaders, as they impact on the success of Māori students.



## CHAPTER 4 METHODOLOGY

*Ko te pae tawhiti kimihia kia mau. Ko te pae tata whakamaua kia tinā*

As you seek the distant horizon, hold fast to that which you treasure

Aroha Mead wrote how it was an amazing feat that leaders could convince their followers to sail across the Pacific Ocean in a canoe in search of a distant land. The people of the Mataatua waka held firm to their values, beliefs and practices as they settled in a distant land.

### 4.1 Introduction

The purpose of this chapter is to present both the methodological foundations and the procedural processes for this thesis. To position myself in this thesis, I am a Mataatua researcher who is undertaking research into mainstream school leadership practice.

This thesis recounts how Ngāti Awa leadership principles of the past became evident in the words and actions of the principals in the two case studies of Te Kotahitanga schools. It also focusses on the group of principals who led the schools through Te Kotahitanga Phase 5. It discusses Principals' actions and reflects on their leadership in fostering Māori students' success as Māori in mainstream New Zealand secondary schooling.

Māori metaphors are used at the beginning of all chapters. Metaphors encapsulate cultural messages to indicate the overarching theme of the chapter discussion. In doing so I am establishing a position that is decolonising and empowering for Māori.

I begin with an historical overview of New Zealand's colonised past which leads me to suggesting why this research has been undertaken. I then describe how the epistemology and ontology that come from *Te Ao Māori* (the Māori world) impacted on the role and positioning of the researcher in the research process. Theorising through a Māori lens helps to understand how research design and methodology can be understood and implemented within a Māori world view. This chapter attempts to provide a platform from which the Western / European research

and researchers might interface with Māori to better meet Māori aspirations as Māori, and more distinctively as Mataatua and as Ngāti Awa.

I provide descriptions and rationale for the specific research processes undertaken. The chapter includes a description of the context for the thesis and the participants.

## **4.2 Methodology**

Knowing and understanding how the indigenous Māori world is framed, Reid and Cram (2005) suggest, has implications for research, policy, intervention, and practice. This research explores what school leaders did to transform their schools to make a positive difference for Māori students. It builds on current research, policy, intervention and practice and is contextualised through the Te Kotahitanga research and development programme.

Historically research efforts by policy-makers and practitioners have been premised on the dominant ideology that has been unable to promote significant change for Māori (Bishop & Glynn, 2005). Little wonder then, that ‘research’ has been described as the dirtiest word in the Indigenous world’s vocabulary (L. Smith, 1999, 2012) since research by non-Māori has been a process that exploited indigenous peoples’ culture, their knowledge and their resources.

### *Colonisation*

Three fundamental historical facts provide the backdrop for my engaging in this research. The first is that Māori enjoyed power control over their own lives prior to the arrival of colonisers. The second fact is the story of colonisation is simply stated by L. Smith (1999) as ‘They came. They saw. They named. They claimed’ (p.80). We need only to look at street names in Whakatāne, for instance (McAlister Street, McGarvey Road, Domain Road), to see that the exercising of power and control was at the heart of the colonisers’ agenda to subjugate Māori ways of knowing and being by replacing it with their own. Language, values, beliefs and spirituality were forbidden and huge land loss occurred through unjust wars and unscrupulous political intervention. These actions impoverished and destroyed the Māori landscape. In these experiences, ‘the obliteration of memory was a deliberate strategy of oppression’ (L. Smith, 2012, p.147). The third fact is that there was the Treaty of Waitangi agreement, documented and signed between Māori and Pākehā in 1840, which was intended to enable the British settlers and the Māori people to

live together in New Zealand under an agreed form of governance. The document was hastily and inexpertly drawn up, ambiguous and chaotic in its execution (Brooking, 2004). This resulted in a discordant New Zealand history between Māori and Pākehā (Maxwell, 2000).

Prior to the arrival of Pākehā people in Aotearoa, Māori had a sophisticated and functional system of education one which embraced the acquisition of knowledge as a means of maintaining their mana and enhancing the quality of life. Western colonization over the lives of Māori people saw the dominance of majority interests in social and education research has continued (Bishop, 2005, p. 110). For the most part, New Zealand's state education system has met the needs and wishes of the dominant group, Pākehā, and consistently has met less well, the needs and wishes of Māori (Bishop & Glynn, 1999). Ladson-Billings (2006) uses the term 'education debt' to describe the accumulation of historical, socio- political deficit owed by dominant cultures to address the achievement gap for minoritised people.

Addressing long term Māori student underachievement will require an authentic struggle by both Māori and non-Māori to transform the situation. Launching Māori futures begins with an education where Māori can experience and enjoy education success as Māori that is consistent with Durie's landmark goals to live as Māori and enjoy wellness as global citizens of the world (Durie, 2003).

#### *Epistemology and Ontology*

According to Western traditions epistemology is the study of knowledge and ways of knowing. For Māori, the term 'kawa' represents principles derived from Te Ao Māori and how each tribe comes to know and understand the world. Ontology is the study of ways of being and expressed by Māori as 'tikanga'. Mead (2003) suggests tikanga Māori:

*can be looked at from the point of view of ethics ... because 'tika' means 'to be right' and thus tikanga Māori focusses on the correct way of doing something.... This involves moral judgements about appropriate ways of behaving and acting in everyday life (p.6).*

This point of view clearly has major implications for research design and research ethics. These days the two dimensions, kawa and tikanga, are often merged into

one, as Karetu (1978) observed, something he finds worrying because tribes are settling for convenience rather than what is considered to be correct. It is important, therefore, that researchers in Māori contexts respect and engage with both the tikanga and kawa of the people they are researching with.

#### *Mātauranga Māori*

Mātauranga Māori is generally acknowledged as being a sequential system of knowledge acquisition and retention (Black, 2014). The value of knowledge is described as *taonga tuku iho*, that is, highly prized treasure trove of cultural practices and beliefs based on Creation, and encompasses all branches of Māori knowledge, past, present and still developing (Mead, 2003, p.305). Mead also assures us that efforts to discover the beginning of mātauranga Māori would be futile, and nor does Mātauranga Māori have an ending. It comes with the people, with the culture and with the language. People, he explains, may not be so concerned with retrieving only the broken knowledge pieces of the past but additionally with placing the knowledge in new places, to embrace new technologies, new information and try to make sense of the changing world.

Sir Hirini Mead (2003) elaborates Mātauranga Māori as being not just a body of knowledge, but also ‘a tool for thinking, organising information, considering the ethics of knowledge, the appropriateness of it all and informing us about our world and place in it’ (p.306). Fundamental, however, is that these things are experienced and understood within a system of beliefs and values of the Māori people, in other words, within a Māori world view. Ngāti Awa, for example, and each of its hapū had a system of education over which it exercised tino Rangatiratanga, that is, authority, power and control. This system was dynamic and valid for Ngāti Awa.

#### *Kaupapa Māori*

Kaupapa Māori is the underpinning theory and methodology in this research because, as Kathie Irwin (1994) described:

*... deep in my consciousness is the need for me to undertake a study which is culturally relevant and appropriate and which satisfies the rigour of research. In short, to undertake this research as a Māori academic, not as an academic who happens to be Māori (p.27).*

Kaupapa Māori theory and praxis (G. Smith, 1997) emerged from within organic community contexts as a deliberate means to comprehend, resist and transform the crises related to the dual concerns about the schooling underachievement of Māori students and the ongoing erosion of Māori language, knowledge and culture as a result of colonisation. This transformation involves conscientisation, resistance and transformative praxis strategies by assuming a ‘war of position’ (p.28). By the late 1980s Kaupapa Māori had developed as a political consciousness among Māori people, which promoted the revitalisation of Māori cultural aspirations, preferences and practices as a critical and responsive educational stance and resistance to the hegemony of the dominant educational discourse (Bishop, O’Sullivan & Berryman, 2010). Graham Smith (1997) emphasises the transforming of schools requires not only focussing on what schools do overtly but what they do covertly which maintains state habitus over the lives of Māori learners. Graham Smith (1992) understands Kaupapa Māori as ‘the philosophy and practice of being and acting Māori’ (p.43). He adds caution, however, to engaging in critical theorising that is removed from actual transformation of unsatisfactory conditions. He regards the use of Freire’s (1972) word ‘discourse’ as being unauthentic in the struggle for transformation without a commitment to action.

One of the challenges for Māori researchers is to retrieve some space in the research process (L. Smith, 1999, p.183). Underpinning Kaupapa Māori as a research methodology she states has the following expectations:

Kaupapa Māori

- 1 is related to ‘being Māori’;*
- 2 is connected to Māori philosophy and principles;*
- 3 takes for granted the validity and legitimacy of Māori knowledge, and the importance of Māori language and culture and*
- 4 is concerned with ‘the struggle for autonomy over our own cultural well-being (p. 185).*

These descriptors outline a culturally valid space within which to undertake academic research. Māori academics across a range of disciplines such as health, justice, employment and economic development (Eketone, 2008; Te Rito, 2008) are similarly engaged in expressing a world view from within their whānau, marae and

hapū. The growing body of literature that draws on Kaupapa Māori as a theory and methodology can no longer be denied or ignored within academia (Pihama, 2001, p.77).

Linda Smith (1999) posed questions of researcher participation particularly about what counts or does not count as Kaupapa Māori research. A Māori researcher, she asserts, who is anti-Māori is 'definitely not' (p. 184) engaging in Kaupapa Māori research without conforming to these expectations. A non-Māori can be involved in Kaupapa Māori research 'but not on their own' (p.184). They especially will need to align themselves with the expectations above and engage with Māori in culturally safe and respectful ways.

Non-Māori have also begun to acknowledge the benefits of Kaupapa Māori (as an indigenous research methodology) in academia. Lincoln & Denzin, for example, describe Kaupapa Māori as 'an epistemological dimension of validity ... established through recourse to a set of rules concerning knowledge its production and representation' (cited by Bishop & Glynn, 1999).

Kaupapa Māori involves a series of deliberate acts of reclaiming and reasserting Māori epistemology and ontology as an ongoing process within a cycle of critical reflection and application. As further described by Linda Smith (2012) 'acts of reclaiming, reformulating and reconstituting indigenous cultures and languages have required the mounting of an ambitious research programme, one that is very strategic in its purpose and activities and relentless in its pursuit of social justice' (p.143). In this thesis the use of Māori metaphors throughout this thesis is a deliberate act of reclaiming, decolonising and reasserting ways of knowing and being as Mataatua.

#### *Māori Metaphors in Methodology*

Culturally rich and unique learning opportunities exist through the power of metaphors. In Chapter 2 I highlighted the importance of metaphors as a culturally relevant way of theorising the practice being undertaken or contemplated. Metaphors have additional meaning when applied to research methodology and within the context of this thesis. Heshusius (1996) stated 'we make sense out of reality and construct reality through metaphors' (cited in Bishop & Glynn, 1999, p.166).

Metaphors are always articulated at marae and Māori gatherings to reinforce points being made (Black, 2014) or to summarise a speech or are quoted to answer a question. Māori metaphors are also woven into each chapter of this thesis to elaborate on, or emphasise meaning within a Māori world view concerning the discussion and points being made. I now describe some metaphors that are particularly relevant to this chapter.

#### *Whakapapa*

In research methodology whakapapa has the added capacity to describe the stages of human development from conception to realisation, having both material and spiritual aspects, and that it highlights the sequential order of events (Doherty, 2014, p.35). Within a Māori world view, as in a Western / European world view, a thesis is expected to have a structure which is comprised of chapters leading towards an outcome or a conclusion. In this thesis there is a whakapapa of learning and ideas based on the work of previous scholars and researchers on why school leaders might make a positive impact on Māori students in their schools.

For Māori there is an ethical dilemma associated with a person's genealogical whakapapa, because whakapapa provides intimate insight to one's personal traits. Therefore, caution must be exercised when referring to names recorded and documented (Doherty, 2014, p.38). In clarifying the Tūhoe iwi position, Doherty explains that strict conditions were put in place to protect the safety of connections that are embedded in one's whakapapa. Doherty (2014) states that understanding the construction of new knowledge required a particular kind of leader to make links between people, and to link the construction of knowledge to the land and people to create deeper and wider understanding of its value and significance.

A useful example here is the naming of children which continues to be exercised as a deliberate act of whakapapa. Doherty (2014), from a Tūhoe position, points out that a name had to be one that the individual could comfortably grow into and manifest in their *tuakiri* (personality or set of unique skills particular to an individual) (p. 38). It is important for school teachers and leaders, and researchers, to appreciate the whakapapa that sits beneath the name of a Māori student. Poor pronunciation, for example, embarrasses the student because it may also negate connections to an ancestor after whom they have been named. Such careless actions

have the potential to contribute to what Freire (1970) describes as a dehumanizing process. Naming eternalises the nature of whakapapa with people and events of the past.

#### *Whakawhanaungatanga*

Whakawhanaungatanga is a principle and a practice that has applicability in research methodology and methods because it values cultural aspirations and social processes. Connections made through whakawhanaungatanga reach beyond familial relationships. Whakawhanaungatanga includes connections to people who are not kin but who, through shared experiences, for example, as participants in research, initiated within and through Māori cultural practices, are metaphorically understood to have constituted themselves as an extended family. They are described as having become a whānau of interest (Berryman, 2008; Bishop, 1997, 2005, 2009; Mead, 2003).

High value is placed on the relationship between the researcher and the researched. Mead (2003) cautions that this relationship carries with it a series of rights and responsibilities, commitments and obligations that are fundamental to the collective (Bishop, 2011, p.13). Bishop (1997) also states that a whānau of interest may be flexible and the collective can survive membership change (p.226), although criticism may be levelled at the researcher whose only interest is in collecting information for his or her own purposes. Sharing research experiences and knowledge is understood as a *koha* (gift) given freely which is not to be taken lightly.

#### *Kanohi ki te Kanohi*

Berryman (2013) identifies *kanohi ki te kanohi* (literally meaning ‘face to face’) is an essential concept within Kaupapa Māori research. It values face to face activation of the principle of whanaungatanga; within a pōhiri for example, where the purpose is to establish a connection and to ascertain whether there are common understandings that lead to the beginning of a journey together (Black (2014). The ‘seen face’ becomes an indication of mutual commitment to kin members so that the bonds of whanaungatanga are kept strong.



### *Manaakitanga*

Manaakitanga is best understood as a relational principle that should be a guiding behaviour for everyone (Mead, 2003, p.27). It is closely involved with the practice of ‘nurturing relationships, looking after people, and being careful how others are treated (p.29). As one who is attentive to upholding the values of the marae this is a familiar and vital relational principle for me.

Most leaders in this research are Pākehā and I wanted to do whatever my cultural toolkit equipped me with to support them in their endeavours since they seemed genuinely committed to making a difference for Māori students in their schools. The act of assisting a person to achieve mana was explained by the *kuia* (senior Māori woman), Mate Rewiti, as being ‘mana-aki-tanga’ (pers comm, 2007). In the research context, initiating and developing research relationships with school leaders was to extend manaaki in the hope of transformation occurring, initially on their terms and gradually, if and as the relationship develops, on mutually agreeable terms.

### *Kai*

Kai means food. Sharing food is closely associated with the principle manaakitanga because it has a deliberate spiritual and physical function as part of rituals of encounter. The host’s mana is at stake in ensuring the care of his guest. In Mataatua once formalities are concluded food is shared to transition people from a sacred state emanating from discussions on the marae ātea to a state of *noa* (unrestricted, normal everyday living and interactions). This interchange is represented in the well-known whakatauki:

*He kai a te rangatira he kōrero*

The food of chiefs is conversation and communication

In the context of research, food has connotations wider than eating. The sharing of food could be helpful in supporting ongoing positive relationships and a sense of kinship for a common purpose.

### *Mauri and Mana*

Mauri and Mana are intrinsically linked attributes of being. *Mauri* is defined as the ‘life principle’ (Mead, 2003) and refers to the essential quality and vitality of

existence of a being or an entity. The common expression is ‘spark of life’ can be applied to a physical object, individual, ecosystem or social group in which this essence is located. The presence of mauri can be visible on a person’s face and from their body language as an indicator of their general well-being.

Durie (2001) states that prior to colonisation there was no sense of a universal Māori identity. This occurred as Māori became a colonised minority. Identity was determined by tribe and hapū where leadership was critical in ensuring the capacity to care and development of human capacity including ‘access to culture and heritage as well as opportunities for cultural expression and cultural endorsement within society’s institutions’ (p.55).

Ngāti Awa leader, Hohepa Mason, explained *mana* as being a power emanating from the gods (pers comm, 2003). Mana describes a person who is in possession of power, effectiveness and prestige. People with mana tend to be persons in leadership roles in the community (Mead, 2003).

#### *Ako*

The metaphor, ako, literally means to teach and to learn, with emphasis on reciprocal learning. The teacher need not be the fount of all knowledge but creates opportunities where students participate as both a leader and a learner to create knowledge. Collaboration and interaction is a behavioural expectation which occurs when whanaungatanga, is active and allows the researcher to learn from the research participant and vice versa. Ako is seen in contrast to a ‘banking’ method of teaching identified by Freire (1970) is one where students are containers into which educators must put knowledge (p.53). Learning experiences extend only as far as receiving, filing, and storing the deposits.

#### *Rangatiratanga*

Traditionally Māori leadership existed within whānau, hapū and iwi levels as follows:

<b>Iwi</b> (tribe)	<b>Hapū</b> (sub-tribe)	<b>Whānau</b> (extended family)
Āriki: <i>Paramount Chief</i>	Rangatira: <i>Chief</i>	Whaikōrero: <i>Elder</i>

Source 4 Landmarks, Bridges and Visions, Mead, 1997, p.197

Rangatiratanga provides a definition of leadership that encapsulates the interdependent and collectivist nature of Māori society (Katene, 2013). Rangatira were traditional Māori sub tribal leaders whose role was to *ranga* (weave) the *tira* (group of people) together. Ritual leadership was undertaken by a *Tohunga* (spiritual leader) though this may also have been the role of an *Āriki* (paramount chief) or Rangatira.

Within the context of this research, a school's principal leader may be understood as fulfilling the role of a rangatira, whose role is to weave together all the people and strands required to lead transformation in their schools. This resonates with Katene's (2013) suggestion of 'Maui-like' leadership. School Principals may be active members *within* their learning community because, in the first instance, they may have already decided the status quo of Māori underachievement in their schools had to be disrupted.

#### *Kotahitanga*

*Kotahitanga* means unity, togetherness, solidarity and collective action. When applied alongside the word '*kaupapa*' meaning a common agenda, the desired outcome may best be achieved through a collaborative approach. The metaphor '*mahi tahi*' describes this interface which means 'to work as one'. Berryman (2013) identifies that 'the solidarity and sense of collective understanding and purpose that mahi tahi can engender within a group of people is powerful and has been known to sustain itself long after the project has been completed' (p.272). She also acknowledges that such a responsibility to maintain the Kotahitanga relationship after the project has been completed, may be difficult for non-Māori once out of the research context.

Linda Smith (in Denzin & Lincoln & Smith, 2008) argues that Kaupapa Māori research serves as a model of social change and transformation that privileges Māori knowledge and ways of being. It 'actively seeks to build capacity and a research infrastructure that supports community aspirations and development' (p.95). The current Māori economic and social climate requires leaders within our communities to be equipped with a range of capacities to meet the aspirations of Māori people. Success in education is an important step to liberate ourselves and achieve freedom.

*Critical and Indigenous Research*

Bishop & Glynn (1999) noted the gap between Māori and non-Māori education outcomes in mainstream educational settings showed these settings were not making a significant difference in Māori educational achievement. Underachievement has impacted on generations of Māori in Aotearoa, New Zealand which suggests the need for critical theory in educational research impacting on Māori people.

The term ‘research’ has been linked with colonialism by indigenous researchers. Systematic undermining of indigenous leaders became part of the wider rationale and strategy for colonisation (L. Smith, 1999). Until in more recent times, most research in education was undertaken almost exclusively by non-Māori within a Western / European world view. Kaupapa Māori has been deliberately positioned as legitimate research practices within indigenous cultures and epistemologies as sites of resistance and empowerment (Denzin & Lincoln, 2008; Bishop & Glynn, 1999, 2010). Māori educators and researchers are very protective of tribal knowledge and ensure that it is not mis-represented or commodified (G. Smith, 1997). In areas of Mataatua, the undertaking of research has become a carefully guarded enterprise and one where researchers, other than their own whānau and hapū members, may well experience resistance and stiff opposition.

Denzin, Lincoln and Smith, (2008) suggest that some indigenous theory can be localised with critical theory and that research such as this is also historically specific because it is *grounded in the politics, circumstances, and economies of a particular moment, a particular time and place, a particular set of problems, struggles, and desires* (p.9). Denzin & Lincoln (2008) add, ‘with specific meanings traditions customs and community relations that operate in each indigenous setting’ (p.6). A critical and indigenous research approach is one that engages in ‘acts of reclaiming, reformulating and reconstituting indigenous cultures and languages... [research that] required the mounting of an ambitious research programme, one that is very strategic in its purpose and activities and relentless in its pursuit of social justice’ (L. Smith, 2012, p.143).

The unrelenting pursuit for understanding what could make a positive difference for Māori student achievement may.

*Educationally powerful relations in research*

Bishop (1996) provides a model for evaluating power sharing relationships between the researcher and the participants to address Māori people's concerns about research. This model asks five questions concerning:

- Initiation – how the research progress begins, whose concerns, interests and methods of approach determine or define the outcomes?
- Benefits – who will gain from this research? This question also asks if anyone will be disadvantaged.
- Representation – whose interests will constitute an adequate depiction of social reality for the researched group?
- Legitimation – what authority does the researcher claim for undertaking this research? And, who legitimates the research?
- Accountability – who has control over the initiation, procedures, evaluations, text constructions and distribution of newly defined knowledge?

Bishop (2005) applied this framework for addressing power imbalances in classrooms. But the framework has applicability also when engaging with school leaders and proved useful in guiding and maintaining my role as the researcher and to support the integrity of the research agenda with participants.

*Culturally Responsive Research Methodologies*

Denzin, Lincoln & Smith (2008) state the need for a new set of moral and ethical research protocols which are fitted to the indigenous (and non-indigenous) perspectives and shaped by principles of sharing and responsibility should be embodied in a dialogic ethic of love and faith and grounded in compassion. Mead (2003) reminds us that aroha (love and compassion) is an expected dimension of whanaungatanga. Protocols of engagement are one such tool for developing whanaungatanga. Sustaining relationships may lead to unlocking meaning and messages implicit in indigenous ways of being if true meanings are to reveal themselves.

A culturally responsive research process begins by 'understanding one's own identity and the discourses within which one is positioned' (Berryman, 2013, p.394). I positioned Mataatua literacies as a means of bringing the research

participants into what is essentially my identity with the intention of illustrating how Māori students might similarly be connected with their teachers and in the process, make my own position in the research journey transparent. Berryman, SooHoo and Nevin (2013), describe culturally responsive research methodology as ‘the conjoined work of both the researcher and the participant(s) of carving out a liberatory research pathway towards mutual respect and freedom from domination’ (p.4). I suggest this undertaking forms part of ‘mahi tahi’ which encompasses collaborative inquiry with collective responsibility, accountability and commitment to support and care for each other, researcher and participants, throughout all endeavours.

Culturally responsive methodology shifts traditional western research practice to include enduring patterns of behaviour that reflect a culture of best practices of a group of people specific to a place, over time (Meyer, 2013). Recovery, renewal and revitalisation of epistemologies is part of healing our past and celebrates our work with emancipatory rationality. Engaging culturally has the power to ‘heal ourselves and others’ (Meyer, 2013, p.252).

Freire (1970) assert that if education is to empower marginalised groups, it must be concerned with promoting transformational change which leads to liberation and freedom in their lives. Any research is indissolubly related to power and control (Bishop 2005, Porsanger, 2014) and is connected to indigenous ethics which engage with all stages of a research project from its initiation to knowledge production and dissemination of the research outcomes.

#### *Ethics and Cultural and Academic Accountabilities*

Non-indigenous academies have well established protocols for engaging in research which we know as ‘research ethics’. These protocols are designed to ensure that no harm should occur to research participants. At the same time researchers are accountable for adhering to the rigours of ethical processes as set down by their academic institutions.

Māori ethical protocols may be contextually different but still carry consequences if breached. I explain the difference between the two sets of ethical protocols in the following example.

*Koha* is a Māori cultural gift-giving undertaking which is usually offered unconditionally. More commonly today, a *koha* is used on the marae to cover expenses. However, *koha* has a much deeper philosophical meaning. In the context of research, a *koha* is given formally to the hosts with the intention of encouraging the establishment and sustaining of a relationship. In receiving the *koha*, the receiver has accepted the obligation to advance the relationship. Most New Zealand tertiary institutions have a policy which ‘covers’ *koha*. On one occasion, I initiated processes for an institutional cheque to be issued as we were attending a *tangi* (mourning ceremony). When I collected the cheque there was an instruction that a receipt from the marae must be acquired. I knew that to have requested a receipt from the bereaved family would have been embarrassing and potentially make a laughing stock of the institution. Worse, it might have insulted the recipients. I didn’t ask anyone at the marae because this marae was in unfamiliar territory. I decided to debate the point later. Issuing receipts is an uncommon marae practice which is not likely to be instigated because of the unconditional terms associated with *koha*.

Working as a Māori researcher in tertiary institutions requires being accountable to both sets of ethical expectations. To undertake culturally responsive research involved working ethically between institutional, schools and Māori cultural expectations. In both cultures there are consequences for breaching protocols and processes. To breach protocol with my tribe would be tantamount to cultural suicide. For me, that would be worse than losing my job because I don’t *have* to exist within the university and have my behaviour and my identity belittled. But an existence without my tribe would be a sterile existence.

Berryman, Glynn & Woller (2017) describe journeys of postgraduate students engaging and participating in Māori cultural contexts for improving educational outcomes for Māori students. Non-Māori researcher, Paul Woller, describes his journey of navigating his way through dual accountabilities to meet academic requirements and his telling of hapū stories. I felt that his metaphor ‘the only good thesis is a finished one’ wasn’t enough if I was to do justice to the mana of the hapū’ (p.7). Paul (2016) valued ‘learning from hapū leaders who had succeeded in maintaining their strong cultural identity despite the imposition of intergenerational assimilation throughout their education’.

Just as relationships between researcher and research participants is important in meeting academic accountabilities, so too is the relationship between the researcher and the supervisor. At all levels, it seems, relationships of mutual trust and respect are fundamental to achieving positive research outcomes.

### *Discussion*

In this methodology I explain how Kaupapa Māori is a localised and critically indigenous theory where all elements are interconnected into a single whakapapa of sense making for Māori well-being and achieving education success *as Māori* (Ministry of Education, 2013). Bishop's IBRLA evaluation model for evaluating the research (Bishop, 2005) provides a framework for the researcher to maintain consistency with Kaupapa Māori theory. I have simultaneously applied the Culturally Responsive Methodology (Berryman, et al, 2013) to explain *how* the research was culturally responsive. This meant listening respectfully to participants with ears, heart and mind throughout the researcher-participant relationship. Blending Kaupapa Māori Methodology with Culturally Responsive Methodologies created a legitimate and neutral dialogic space within which both the Māori researcher and the mainstream school leadership could engage harmoniously and safely.

The late Mate Rewiti's explanation of extending manaakitanga to leaders in practice and in this thesis has conscientised my research journey because of the potential for these leaders to positively influence the lives of Māori students.

### **4.3 Methods**

According to Bishop (1999) both quantitative and qualitative researchers have been slow to acknowledge the importance of culture and cultural differences as key components in successful research practice and understandings. Denzin, Lincoln and Smith (2008) contend that indigenous research must resist efforts to confine inquiry to a single paradigm or culturally located interpretive strategy. Critical indigenous inquiry begins with concerns of indigenous people and represents indigenous persons honestly, without distortion while at the same time respecting indigenous knowledge, customs and rituals.



### *Mixed methods*

Mixed methods allow the researcher to bring together elements that may traditionally have been embedded in either quantitative or qualitative research. Similar and contrasting links can be made from two or more kinds of data sources to cross verify outcomes. The application and combination of several research methods is referred to as triangulation which is a powerful technique to facilitate the validation in the study of the same phenomenon. Greater emphasis may be placed on quantitative research rather than qualitative research or vice versa (Cresswell, 2005). Drawing on both types of data to find answers provides stronger ways of understanding what is occurring. Quantitative data can present results, trends and frequency occurring from statistical information gathered over time from sources such as examination results, observations and records of events or by comparing data from one set of data to another. Qualitative data present more nuanced opportunities to better interpret and explain findings from quantitative results. Qualitative data are gathered from sources such as participant narratives, interviews and opinion surveys. Analysis and interpretations of mixed methods data may also include, for example, understanding a concept such as culturally responsive leadership. Robinson (2007) describes this process as making sense of the data.

When traversing the great Pacific Ocean, our great ancestral navigators availed themselves of the wide range of different signs (data or evidence) available to them. They drew on one source of data, and then another and another as they travelled thousands of kilometres of ocean by triangulating the information before them. Our ancestors were scientifically literate and astute having the capacity to read the stars, moon, clouds, water, air, birds and landmarks to determine the direction relative to their destination. Oral recitations and ritual practices were also embedded in the traditional knowledge carried with them. Theirs was thus a mixed methods data-based approach undertaken in the interests of the collective. I see no reason why mixed methods would not be consistent with Kaupapa Māori and mātauranga Māori approaches taken in this research.

This mixed methods approach has been applied to strengthen the legitimacy and reliability of research, and is an approach which gives space and voice to Māori

epistemologies and ontologies, of the research participants and the communities in which they serve.

#### *Quantitative Approaches*

Quantitative research in this thesis involved the collection and statistical analysis of numerical data to make comparisons between or within groups of individuals, to assess change over time within individuals and groups, and to explore possible correlations between multiple measures of the characteristics or performance of individuals and groups. Quantitative analyses employed were either may be *descriptive* (for example to examine the range and distribution of scores between or within individuals or groups) or *inferential* (for example to generate and test hypotheses about *causal* relationships between variables, such as pedagogical methods and academic performance. Quantitative research in education is a type of research where the researcher typically has the major power in determining what to study, what questions to ask, how to frame those questions, and what specific data needs to be collected to answer those questions (Cresswell, 2005). The importance of relationships and connections between researcher and participants are minimised in quantitative research, so that the research process may be seen to remain unbiased and objective.

#### *Qualitative Approaches*

Cresswell (2006) states qualitative research in education is a type of research where the researcher shares power with research participants in determining what to study, what questions to ask, and how to frame those questions, and what data needs to be collected. Qualitative research typically collects information (data) consisting largely of words or text about participant experiences and explores these experiences common threads or themes, and conducts the inquiry subjectively in an open and interactive manner. Positive and trusting reciprocal relationships between researcher and participants are crucial in effective qualitative research.

Denzin, Lincoln and Smith (2008) contend that unlike quantitative research, qualitative research examines ‘processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount intensity or frequency’ (p.10). Bishop (1999) argues that qualitative inquiry is concerned with ‘sets of principles, arrays of heuristics, critical reflections and expressions that

allow complexity and diversity to be acknowledged and examined' (p.104). *Critical* qualitative research embodies the emancipatory, empowering values of critical pedagogy and represents inquiry done for explicit purposes such as multi-voiced epistemology (Denzin, Lincoln & Smith, 2013, p.10).

The use of qualitative data gathered through participant narratives can give deeper meaning to the quantitative data in order to, in the case of this research, explain what leaders did and why. Leadership reflections, as in this research may identify what worked, what didn't, and the challenges faced by leaders as they sought to transform their school so Māori learner would succeed as Māori.

I now introduce the different methods that have been used in this thesis.

#### *Whakawhanaungatanga*

Alton-Lee (2015) applies whakawhanaungatanga as driving the 'how' of bringing about educational change for Māori. Through the pōhiri process schools were constituted as a whānau premised on establishing relationships of mutual trust and respect. This same principle applies in this thesis between the researcher and the school leaders as a means for addressing power sharing and power issues in our interactions, and in being able to identify this as a crucial principle for leadership, cultural re/positioning and responsive engagement. Whakawhanaungatanga is not, however, sufficient on its own to accelerate education improvement (Alton-Lee, 2015; Bishop, Ladwig & Berryman, 2013). In fact, Māori students recognised when they were being patronised, belittled and left adrift (p.43). The same situation may be said of a Māori researcher in a traditional education space.

Establishing relationships of mutual trust and respect with each school leader was always uppermost in my mind alongside an awareness of the cultural and professional distance between us. Engaging with participants required care and consideration for myself and the school leaders. Drawing on whakapapa links was helpful in reminding myself that our ancestors had lived in several of these school locations. Potentially, I would have whakapapa links, to students in the schools. Such linkages connected me with authentic interest in engaging with this research agenda.

### *Observations*

Observation is the process of gathering open-ended first-hand information by observing people and places at a research site. As a form of data collection, observation provides the opportunity to record information as it occurs in a setting (Cresswell, 2005). Observations may include what is heard, seen, felt and smelt. The opportunity to observe may be limited to those sites and situations where the researcher has authentic access.

### *Mauri*

Mauri is an observable human quality from a Māori researcher perspective. A sense of identity (Durie 2001) is a pre-requisite for health and cultural well-being. In the schooling context mauri can be measured. A simple question for students asked: 'Does it feel good to be Māori in this school?' which underpins an inquiry into the presence, or otherwise, of mauri, resulting from positive learning experiences as Māori. In Bishop and Berryman (2006) the narratives of Māori learners were foundational in exploring how to address the issue of long term Māori student achievement in mainstream secondary schooling (Bishop, Berryman, Cavanagh & Teddy, 2007). On a scale of 1 to 5, if a student rated a 5, then the learning experience was highly positive and the student is described as being in a state of *Mauri ora* (holistic wellness). Thus, education success is highly likely. If the student rated a 2 or 3 then the student's mauri is understood to be languishing or in a state of *Mauri noho*. A score of 1 would be interpreted as *Mauri mate* meaning the student's spark of life has been lost or had died, success unlikely and requiring urgent attention.

Another next question asked students what would make a positive difference to their learning experience with the intention of teachers and leaders developing solutions in response.

Conducting research with school leaders also requires consideration of the leader's own mauri. The task of leading a school will have demanding times which can be observable in the participants' presence and the context within which the school is functioning. It was important to remember that an external research agenda is not likely to be a top priority for school leaders. Rescheduling an appointment needed to be undertaken if circumstances require. I considered the need for me to be

flexible and reassuring since the participants' priority was attending to the needs of Māori learners and all learners.

### *Narrative and Storytelling*

Narrative inquiry is a distinct form of qualitative research which typically focusses on studying a single person, or a group of people, gathering data through collecting stories, reporting individual experiences, and discussing the meaning of those experiences for the individual (Cresswell, 2005, p.474). Narratives are particularly useful for learning from actual experiences as stories offer practical, specific insights. A collaborative relationship between researcher and participants develops, over time, in a place or series of places and can become an interactive social activity. Narrative inquiry is about the value of reporting lived experience as indicating agency and as a liberatory epistemology validating the experiences of those who have lived it (Cleary, 2013, p.81).

Indigenous narrative inquiry is powerful because it carries with it the deep epistemologies and ontologies of indigeneity. Archibald (2008) learned that in the oral tradition the listener/learner is challenged to make meaning and gain understanding from the story-teller/teacher's words and stories. This is an empowering process linked to the story-teller's responsibility. Indigenous narrative inquiry, she warns, is not easy because indigenous communities have cultural complexities of tikanga to be respected and navigated. Barnhardt's (2005) iceberg illustrates this by showing visible cultural elements such as drumming, dancing, dress sits above the water while a much greater body of knowledge including language, genealogy, animal behaviour sits invisible beneath the water.

Narrative enquiry and storytelling is a familiar approach for Māori researchers because story telling is an engaging activity at Māori gatherings where the values and beliefs within stories are recalled and re-enacted. Māori had, and still maintain, sophisticated oral and written literacies to record and pass on their histories and epistemologies. Non-print literacies were expressed in art works such as carvings, panelling in traditional meeting houses, woven into clothing, mats and baskets. Oral literacy has many different genres, as seen in the wide range of songs, haka, oratory, prayer, stories and metaphors. Stories are richly embedded with powerful metaphors that carry traditional knowledge, wisdom and values to illustrate lessons

to be learned, and appropriate courses of action to be followed. Māori narratives and cultural myths have been, and continue to be, constructed and reconstructed, consciously and unconsciously, verbally and non-verbally, tangibly and intangibly.

Narrative enquiry can function also as a research archive. Information is stored in narrative forms that are safe and meaningful, requiring sophisticated word keys and cultural experiences to unlock and decode fully the information contained within. This is more challenging when the sources of the information like those of song, proverbs, chants, prayer, are often metaphorically based on experiences from the distant past. Narrative research is about undertaking inquiry but it is also about being able to interpret the information appropriately, respectfully and responsibly. An insider research position is more likely to succeed at this, than that of an outsider.

#### *Semi structured interviews*

Semi-structured, in-depth interviews promote free interaction and opportunities for clarification and discussion between research ‘participants through the use of open-ended questions rather than closed questions’ (Bishop, 1999, p.109). This presents the opportunity to maximise reciprocity through negotiation and construction of meaning as the deeper probing of research issues. The simultaneous development of the quality of the relationship between researcher and researched, such as in how whanaungatanga develops, has the potential to enhance the research relationship and the findings.

Open ended questions encourage participants to reflect and draw on their own knowledge, experiences or feelings as opposed to closed ended questions which generally requires only a short or single-word answer. Much more explanation and definition can be achieved through the use of open ended questions.

#### *Interviews as conversations*

Bishop (1997) explains how in-depth conversations took place for himself as a researcher within the context of reciprocal relationships, established over time, based on familiarity and trust. He describes how informal interviews as ‘chat’ was useful in the participation and observation process. Formal interviews were also undertaken but informal conversations helped to establish his credibility to proceed with the interviewing and reciprocal analysis of research processes. He also

describes how access to people was not just a matter of asking them, but was gained through years of participation. In so doing he became '*kanohi kitea*', a seen face through which developed a common purpose with other participants. 'Every aspect of a researcher's identity can impede or enhance empathy' (p.88) and interviews were seen as a natural flow-on from the actual work as it progressed.

#### *Collaborative storying*

Berryman (2009) describes collaborative storying as process which involves the identification development and examination of 'participants' sense making through the interview process and towards participatory consciousness' (p.92). Bishop applies the metaphor of '*hui*' (a gathering of people) as a place and a process for participants to collaboratively construct stories of their experiences with the aim of arriving at an agreed story of narratives. Rituals of encounter had already been undertaken, the kaupapa had been laid down and participation was built on previous interactions and involvement. Qualities of the hui include respect, consideration, patience and co-operation to allow each person to express their point of view without being interrupted. Once discussions have concluded and some form of consensus has been reached the hui closes with a prayer and the partaking of food.

Collaborative storying addresses the problem of research imposition since collaborative stories are not decided by the researcher alone but co-constructed with participants. The basic thrust of qualitative interviewing is to minimise the imposition of predetermined responses when gathering data (Bishop, 1999).

Through thematic analysis qualitative research weaves together the various perspectives to add definition and clarity to what can be learned from the research-whānau (Berryman, 2009).

#### *Case Study*

Cresswell (2005) describes case study as an in-depth exploration of a bounded system such as 'an activity, an event, a process, or of an individual, based on extensive data collection' (p.589). Bounded means that the case is delineated for research in terms of time, place or some physical boundaries. Gillham (2000) warns, however, that precise boundaries may be difficult to draw. Case study can also include a group of people, such as in an office, a hospital or a classroom to study to reflect human activity embedded in the realities and context of their world. The case

may be a single individual, several individuals separately or in a group, a programme, events, or activities (Creswell, 2005). Case studies may also include multiple cases, called a collective case study (Stake, 1995), in which multiple cases are described and compared to provide insight into an issue.

Specific research questions guide what it is the researcher is wanting to find out. Gillham (2000) states that ‘no one kind of evidence is likely to be sufficient (or sufficiently valid) on its own’ (p.2). The case study, however, will seek a range of quantitative and qualitative sources of evidence drawn from within and outside of the study setting. Drawing on a range of data should support the identifying of strengths and weaknesses from within the setting. This, he states, is a key characteristic of case study research. Gillham warns against relying on pre-conceived theoretical notions since it is not until the investigation takes place, informed by the data, that the researcher will be able to make sense of the case study.

The aim should simply be to search for possible cause and effect relationships between interventions and outcomes. The two case studies in this thesis investigate the relationships between tribal leadership principles, the leadership actions and reflections of school principals and the impact on Māori students experiencing and achieving education success as Māori. The indigenous practices of collaborative storytelling are not unlike the co-construction of theory within a case study.

#### *Document analysis*

Documents are a valuable source of information in both quantitative and qualitative research. These consist of public and private records researchers obtain in a study including minutes, reports and letters (Cresswell, 2005). Emails, audio visual material and literature reviews may also support the researcher to understand central phenomena in qualitative research.

Interpretive research practices including case study, personal narratives, life stories, field notes, interviews, conversations, photographs, recording and memos to self, create the space for critical, collaborative, dialogical work. They can bring researchers and their research participants into a ‘shared, critical space, a space where the work of resistance, critique and empowerment can occur’ (Denzin et al, 2013, p.5).



In qualitative research, information may be organised into main themes or categories. Researchers develop these themes to identify the complexity of a story and add depth to the insight about understanding individual experiences. (Cresswell, 2005). Narrative researchers typically present these themes after the story has been told.

#### *Data analysis*

Data analysis in this research mirrors that of our ancestors who paddled their way across the great ocean of Te Moana-nui-a-Kiwa (the Pacific Ocean) aboard the Mataatua waka. There was not one set of data that provided answers as to where their destination lay but by analysing multiple sets of interactive data such as land, sea, air, colour, birds, fish, stars. Travellers on the canoe had specific skill sets such as navigation, spirituality, ecology, marine life and more. These skill sets, when applied collaboratively with the collective, analysis and decision-making processes, ensured the best possible solution at any given point in time. This meant our ancestors were consistently responsive to their environment and to the wellbeing of all those on board. In this thesis I have endeavoured to engage the same process.

Chapter 5, the Whakatāne High School case study, began as a reflective journey of my own new learning of teaching in a secondary school and a shared commitment with the principal to raise Māori student academic achievement. As a Board Member this strategic relationship provided an opportunity for school-wide access to quantitative and qualitative information which, in consultation with the principal, was crafted into the case study.

In the Phase 5 schools I began tabulating information into a spreadsheet beginning with the baseline data from the school application processes. Key themes emerging from the principals' quarterly reports and progress visits in the first year were identified and added into the spreadsheet. Common emerging themes were further added at the midway point in the three year contract period, and again at the end, that is, from the January 2013 reports.

Discussions during quarterly progress visits provided one-on-one opportunities to understand principals' leadership in implementing the Te Kotahitanga research and development model of effective pedagogic and leadership practice. Notations were made, maintained and considered alongside the spreadsheet.

Quantitative data were analysed in terms of consistent elements aligned to the contract expectations. Qualitative data provided the contexts for understanding why leaders' responses were differed at different times in the implementation. Qualitative data helped to understand any unexpected external influences a school or a principal was experiencing.

Record keeping, filing and reflecting on the leadership processes, perspectives and narratives were routinely and regularly undertaken along with the updating of the thesis spreadsheet.

Evidence provided in Alton-Lee's Ka Hikitia Demonstration Report, 'The effectiveness of Te Kotahitanga Phase 5 2010-2012' (2015) was timely in that it provided an important part of the data analysis process. This was additionally used to understand the interface between principals' perspectives and the reported achievement outcomes for Māori students experiencing and succeeding as Māori.



The overlaying of the Mataatua cultural context evolved as my experience in understanding the professional development grew. In this sense, I was as much a learner as the principals. The cultural lens for interpreting the interface of the quantitative with the qualitative data was inherent in my Mataatua identity and indigeneity. This might help to explain how and why Chapter 2, the Mataatua Multiple Literacies provides the foundation for beginning to understand this overlay. Increased understanding how these multiple literacies might apply within mainstream leadership contexts resulted from identifying and discussing specific examples of Mataatua tikanga and kawa to sustain reader interest and increase cultural understanding.

The ensuing cultural representation of the data was a lengthy but necessary process for reaching into the richness of culturally responsive and effective leadership in this thesis.

#### 4.4 Context for Study

This research is contextualised through the framework of Te Kotahitanga, the research and development programme provided by the University of Waikato and

funded by the Ministry of Education. Te Kotahitanga focussed on improving Māori students' achievement in mainstream New Zealand secondary schools. Chapter 5 presents a case study of a Te Kotahitanga Phase 3 school, in Chapter 7, a case study of a Te Kotahitanga Phase 5 school while Chapters 6 and 8 draws on data from all Phase 5 schools.

Te Kotahitanga was jointly led by Professor Russell Bishop and Professor Mere Berryman and developed iteratively, that is, the research and development from one phase informed the next steps towards strengthening the effectiveness of subsequent phases. Alton-Lee (2015, p.11) provided the following table to illustrate this development of the Te Kotahitanga research and professional development programme which led to the Phase 5 model:

**Table 1 Te Kotahitanga Phases, timelines and schools**

Phases, timeline and numbers of schools						
Phase 1	Phase 2	Phase 3		Phase 4		Phase 5
		Intervention	Reduced funding support for sustainability	MOE funded Intervention		Intervention – early embedding of sustainability
<b>2001</b>	<b>2002</b>	<b>2004-2005</b>	<b>2006-2010</b>	<b>2007-2009</b>	<b>2010-12</b>	<b>2010-13</b>
2 secondary schools (interviews gathered in 5 schools)	2 secondary schools and 1 intermediate	12 secondary schools Year 9 and 10 focus		21 secondary schools initially	19 secondary schools (2 pulled out, seeking new funding source)	16 secondary schools (17 started but one that had earlier been in Phase 2 withdrew) 2013 reactivation and revitalisation opportunities for Phase 3 and 4 schools

**Source 5 Alton-Lee (2015), Ka Hikitia, A Demonstration Report. Effectiveness of Te Kotahitanga Phase 5 2010 - 2012, p.11**

Te Kotahitanga Phases 1,2, 3 and 4 were initially focussed on Year 9 and 10 Māori students but as the research and development model strengthened in effectiveness, whole school involvement, including the leadership intervention, was being implemented.

Both quantitative and qualitative data procedures were undertaken (1) to establish the principles of leadership demonstrated by the school leaders and (2) the extent

to which these leadership principles and their associated practices, effected positive change for Māori students. To determine whether or not there had been improvement in achievement for these Māori students in Phase 5 the thesis also draws upon the report by Alton-Lee (2015) which provides sound evidence of Māori students enjoying and achieving education success as Māori. Alton-Lee's report provided a clearer focus for understanding the implications of the leadership narratives. The impact of this is provided in the chapters that follow in this thesis.

#### *Operationalising Te Kotahitanga*

Within Te Kotahitanga programme I had the role of the Operations Manager. In this role I was responsible for implementing systems to support and complement the leadership of the Te Kotahitanga Project Director and the Professional Development Director. Routine operational functions such as financial management, staffing recruitment and resource management alongside contract development and management across all schools and stakeholders. Contributing to school selection and initiating contractual expectations following regional information hui (meetings) was carried out as part of the Operations Manager's role. Regular meetings were an accountability requirement particularly in the early stages of implementation with school leaders and to assist in initiating the rhythm for change in these schools.

The boundaries between my roles as a researcher and operations manager, as discussed in chapter 4 had merged and positioned me both as an insider and as an outsider.

### **4.5 Research Procedure**

This section outlines the research procedures undertaken alongside the activities in my role as the Operations Manager. In some schools the operational relationship moved to one where the discussion took on a support and advisory role from the first meeting. Table 1.2 shows my insider responsibilities as a researcher, alongside my outsider, professional responsibilities as an Operations Manager. These responsibilities were carried out before, during and after engagement with schools, school Board members and their leaders.

Table 2 Researcher and Professional Responsibilities

Researcher Responsibility		Operational Responsibility
<i>Methodological Approach</i>	<i>Insider</i>	<i>Outsider</i>
<b>Culturally Responsive Methodologies</b>	<b>Methods undertaken by the Researcher</b>	<b>Activities undertaken by the Operations Manager</b>
Work before the work	Whakawhanaungatanga – developing relationships with participants	Applications
Arrive as a respectful visitor	Observations	Face to face hui Cultural Rituals of engagement
	Interviews as conversations	Contract
When/if you're asked to respond	Semi structured interviews Narratives and storytelling Collaborative story	Progress visits
If you're asked to stay to co-construct the research	Document analysis	Reporting
	Case studies	
When the research is finished	Returning the cases to participants	Progress visits

Interactions with school leaders was initiated and continued through the merging of Kaupapa Māori research principles and practices and also Culturally Responsive Methodologies. Kaupapa Māori principles were consistent with the initiation and iterative development of the Te Kotahitanga Research and Development Programme which leaders were participating in. The IBRLA framework (Bishop & Glynn, 2005) guided me in ensuring the research was consistent with a Kaupapa Māori approach. Culturally Responsive Methodologies simultaneously provided how the research would be responsive to the participants.

#### *Work before the work*

Developing relationships of trust began with these schools through the Te Kotahitanga recruitment processes. Recruitment of schools involved designing the applications forms alongside the Project Director and Professional Development Director.

I arranged and managed processes for regional information hui prior to school applications closing. The purpose of these hui was to outline the roles and

responsibilities of the school and those that would be undertaken by the Te Kotahitanga research and development team. The process of selecting schools into the Te Kotahitanga Phase 5 programme was undertaken jointly by the Te Kotahitanga senior management and Ministry of Education officials. The final decision for selection lay with the Ministry of Education as funders of Te Kotahitanga. My next task was to meet with the leadership and board members of schools who were selected to outline the contractual relationship between each school and the Te Kotahitanga research and development team.

Whakawhanaungatanga was initiated and maintained throughout my activities as an Operations Manager. Mentorship on the challenges of implementing Māori ways of knowing and being was sought by all leaders. Leaders' agreement to become research participants was based on a relationship of trust and respect that had been established.

*Arrive as a respectful visitor*

Prior to commencement, schools in some regions initiated a formal pōhiri for the kaupapa of Te Kotahitanga into their schools and these hui were the first opportunity for the senior management and leaders of the research and development team to meet with selected schools. At these formal cultural events, I was able to observe the leaders in these schools just as they were able to observe us and begin to make observations of their own. Initial observations and interviews as conversations were often initiated through these formal protocols of engagement, (pōhiri).

I was a team member in the preparation of two introductory training hui for the commencement of Te Kotahitanga Phase 5. My leadership function was to meet the school leaders and arrange their first progress visit with them and to discuss any operational matters.

*Being asked to respond*

Completing progress visits and milestone reports was a leadership expectation which could not be delegated by the principal to other staff members. I met each term with each school leader to develop understandings of their leadership of Te Kotahitanga and to provide operational assistance. I was often asked to respond, to give feedback and make suggestions as to how to address an issue. I made notes of

each visit and put a copy in each school's hard copy folder which was kept in a locked filing cabinet. I began to use semi-structured interviews to gather the stories of leadership experience from school to school. These semi structured interviews together with the narratives and story-telling became the basis for the collaborative storying which appear in this thesis.

#### *Milestone Reporting*

Following the first milestone report, a quarterly milestone report template was co-constructed with the Professional Development Director to capture the leadership responses in the implementation and development in their schools. These were filed electronically according to the milestone quarter. Hard copy was filed in the school's hard copy folder in the locked filing cabinet. Team researchers and professional development facilitators could access the electronic copy and worked with the Professional Development Director to synthesise the information and data provided by leaders. I synthesized the operational aspects of their reports, for example, staffing and resourcing requirements to effectively implement the classroom and system-wide Te Kotahitanga changes in the school, in preparation for the collation of the quarterly reports to the Ministry of Education.

At the second milestone reporting point the Professional Development Director and I decided that a themed reporting template would guide leaders' reflections and provide a consistent framework from which to analyse progress. Each template was intended to reflect the work carried out during the quarter. Simultaneous progress visits provided opportunities to discuss the report and develop a deeper understanding of how the leadership was progressing, consider how challenges might be responded to or perhaps to celebrate successes.

#### *Document management*

Document management was undertaken before this Te Kotahitanga Phase 5 research journey began. As the relationship developed with each leader, they themselves became more articulate in expressing *what* they were doing, and *why*. By the end of 2010, the first full year of implementation, some leaders were identifying leadership implementation of Te Kotahitanga Phase 5 as being an important teaching and leadership career undertaking.

Co-constructing these documents also contributed information provided in the case studies. Externally sourced documents such as newspaper articles, Education Review Office reports and NZQA data voluntarily submitted by school leaders helped to develop the research. School leaders would also mention a particular hui, such as the new way of engaging with whānau, and invite participation. These too provided helpful research opportunities for seeing changes to developing the relationships with students and whānau

#### *Case studies processes*

I ensured the return of the case studies to the people who had contributed directly continued well into the writing up phase. Feedback from participants on the case studies was received and changes made at their request. In the main these were to ensure narratives and the information provided by leaders had accurately represented their leadership role in the school. Their responses also included additional sources of material to support activities undertaken towards progress such as reports prepared for Board meetings and minutes of meetings with the Māori community.

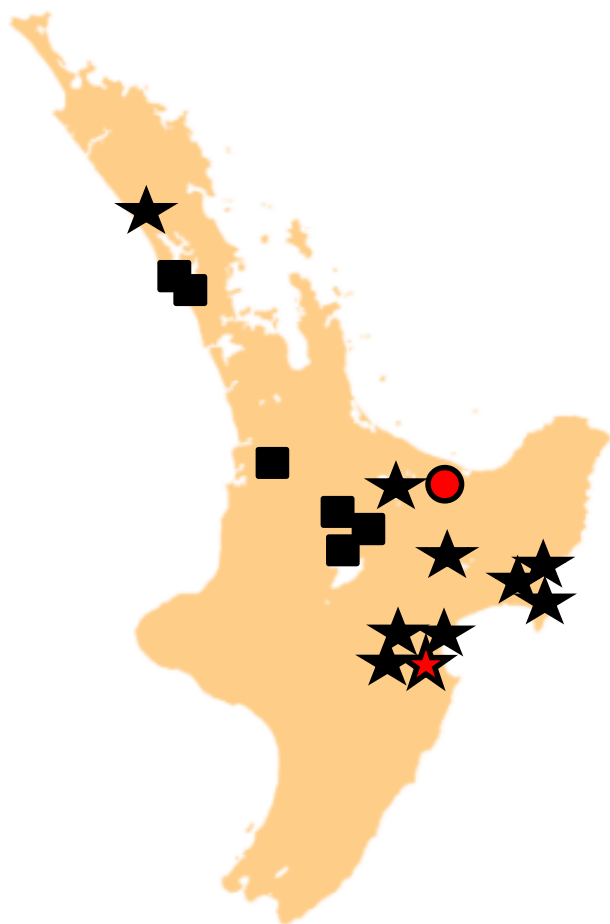
### **4.6 Participants**

I worked closely and collaboratively with one principal from Phase 3 of Te Kotahitanga whose story is told in Chapter 5. I also sought to work with principals of all Te Kotahitanga Phase 5 schools from 2009 to 2012. Over this time some principals moved on to other positions, but many remained. Principals are introduced and their stories are presented in Chapters 6 to 8. All participants represented in this research were fully supportive of participating and, unless they specifically requested their name to be used, their confidentiality has been protected.





#### *The Phase 5 Schools*

The location of Phase 5 schools is shown on the following map. They show the Phase 3 case study school, the Phase 5 case study schools and the whakapapa connections to the Mataatua waka.





Location of Schools

	Phase 3 Case study school: Whakatāne High School
	Phase 5 Case study school with historical whakapapa links to Mataatua: William Colenso College
	Phase 5 school with historical whakapapa links to Mataatua
	Phase 5 school where no known historical whakapapa links to Mataatua

Leadership Profiles

In these narratives, all school leaders are referred to as the ‘principal’ even though in three schools, the title of the school leader is the ‘headmaster’. At the commencement of implementing Te Kotahitanga in their schools, 14 (88%) were male leaders; 13 Pākehā and one Māori. Two (12%) leaders were female Pākehā. Within the context of this research, the identification of Pākehā describes a person

who is non-Māori, of European, or Caucasian origin. Principals were never formally canvassed about their ethnicity as part of the formal selection process. However, as the relationships developed, leaders self-identified in a range of situations such as progress meetings, training hui, emails and conversations.

Five leadership changes occurred between 2009 and 2012. One further Pākehā male was succeeded by a Māori female, one Pākehā male by a Māori male, one Māori male by a Pākehā male and one Pākehā female by a Māori male. One other Pākehā male was succeeded by a Pākehā male. Between September 2009 and December 2012, 21 principals across 17 schools had participated in this research. One school that earlier had been a Phase 2 school withdrew early in Phase 5.

Alton-Lee (2005) reports that over the three years 2010-2012 there were some 11,608 Māori students in the 16 Phase 5 schools. This number represented 3.8% of all school students and 9.4% of Māori students in secondary schooling (p.20).

#### *Leadership experience*

The following table shows the teaching and leadership experience of 15 initiating school leaders represented in this chapter, that is, until the end of 2011:

**Table 3 Summary of leaders represented in this research**

Table according to highest percentage of Māori students		School percentage of Māori students	Years teaching	Years as principal	No of previous schools as Principal
1	Brian (Wairoa)	84	30+	10	1
2	Louise (Flaxmere)	73		0	1
3	PeterG (Tikipunga)	69	30+	20	3
4	William (Kaitaia)	67	30+	13	1
5	Greg (Gisborne Boys)	64	30+	16	1
6	Chris (Rotorua Boys)	62	30+	21	1
7	Jim Corder (Lytton High)	60		0	
8	Heather (Gisborne Girls)	55	20+	5	2
9	Daniel (William Colenso)	51	20	4	1
10	Richard (Forest View)	49	20+	0	1
11	Rob (Hastings Boys)	47	unknown		
13	Richard (Fairfield)	37	20+	5	2
14	PeterM (Taupo)	30	30+	5	1
15	Ross (Napier Boys)	25	30+	17	1

Two principals are not represented in this thesis. In one school, the principal had had prior experience as principal of a Phase 4 Te Kotahitanga school. At the commencement of Te Kotahitanga Phase 5, this school and its contributing communities were fractured, because of ongoing management and pedagogical disputes, and grievances were publicly aired. A commissioner had been appointed by the Ministry of Education to replace the principal and the board of trustees.

When asked how they would like to be identified throughout this thesis, most participants said they wanted their own names used.

Five of these Phase 5 principals had had previous Te Kotahitanga experience in Phase 3 and Phase 4 schools. Two others reported sound understanding of the programme through their reading of Te Kotahitanga publications as well as attending the 2008 Te Kotahitanga Voices conference in Hamilton, or through hearing Professor Russell Bishop presenting at conferences. These two principals had already begun implementing their learnings from their previous Te Kotahitanga experiences. All the remaining 11 principals seemed to have acquired some awareness of Te Kotahitanga. Three expressed reservations about how to introduce the idea of participating with their whole staff, and one was fearful of how the programme might be received by the school's non-Māori community.

All activities undertaken in this research were undertaken according to the ethical requirements of the Faculty of Education, University of Waikato, and the cultural requirements were undertaken according to Māori protocols.

## **Conclusion**

In this chapter I have presented the methodologies I employed in this research, the methods by which I gathered, analysed and presented my data and the procedures through which I have worked with the participants.

In the next chapter, Chapter 5, I begin presenting the findings by introducing the first case study of a Te Kotahitanga Phase 3 school. This will be followed by three other findings chapters from Te Kotahitanga Phase 5 schools.

## CHAPTER 5 WHAKATANE HIGH SCHOOL CASE STUDY

*Kia Whakatāne au i ahau*

I will assume the role of a man

The story of the leadership in this school is characterised by the expression of the legendary ancestress Wairaka: “*Kia Whakatane Ahau*”. This well-known whakatauāki relates to the importance of individuals exercising agency in order to achieve important goals. It is also the Whakatāne High School’s motto and has been throughout the school’s 100 year history where it is located within the tribal boundaries of Ngāti Awa on land owned by the tribe.

### 5.1 Introduction

In this case study the school’s principal was supported by the researcher who belongs to the Ngāti Awa tribe and who was also a member of the school’s Board of Trustees. The relationship between the school’s leader and the researcher demonstrates how they collaborated in the interests of Māori students to raise Māori achievement.

This leadership story begins with the principal’s struggle for Māori learners achieving education success as Māori. He explains his relationship with the researcher and how they collaborated in initiating responses to improve Māori student achievement at Whakatāne High School. A description of the school’s background sets the scene for this case study of this Principal’s leadership story. He describes how he began to elicit teacher participation in changes to classroom pedagogy and what he considered was his leadership role in their professional development. This principal reveals the challenges of his journey during the period from 2002 until he left the school in 2006. Six years later he shared his reflections and of what he might have done differently. His story begins:

*At Whakatane High School our mission statement, which you [the author] were the one who was instrumental in this as well, challenges students to achieve and that of course being an interpretation of ‘Kia Whakatane au i Ahau’. I think that is a legacy you left there in terms of that challenging*

*nature, the characteristics of Wairaka and the historical significance of it to the school.*

The working relationship between the school's principal, Chris Day, and myself, now the researcher in the case study, was based on mutual interest in Māori learners achieving education success as Māori. Our relationship continued until his passing in July 2013.

#### *School Background*

In 2002 the school roll was 980 students, 421 (43%) of whom were Māori. The school employed 80 part and full time teachers. Māori teachers at Whakatane High School comprised 20% of the teacher population since the late 1990s (Ngāti Awa Education Report, 2002) which was unusual at that time. In most New Zealand secondary schools Māori teachers were in the minority (Te Hiringa i te Mahara, 1999). While few Māori teachers at Whakatāne High School were of Ngāti Awa descent, the majority were able to identify as having some Mataatua whakapapa, there being descendants of Tūhoe, Whakatōhea and Te Whānau-ā-Apanui.

The 2002 Education Review Office reported that while students were well behaved, motivated and actively involved in learning in classes where strong mutually respectful relationships had been developed with teachers, the principal wanted to see this happening across all staff (ERO, 2002).

#### *Chris Day's Story*

Chris Day was raised on the North Shore in Auckland. From his own school days he could recall only one brown face, a Pacific Island girl, but he had no recollection of any Māori students. From the outset of his teaching career Chris recognised Māori students' values were different and that this was something that school seemed not to be able accommodate.



*Many of the students quickly learned that there was a gap between the things their world held dear and what was valued at school. (Greenwood & Wilson, 2006, p. 108)*

He also recalled that at the previous school where he taught before he came to Whakatane High School, he thought teachers did not seem to know how to relate to Māori students. He lamented:

*Over the years I've tried as a teacher to raise achievement of Māori youngsters, and one or two [or some] teachers can do that in the classroom, but as an overall school concept, I saw nothing that we could actually do together to make a difference for Māori kids.*

In those days, he said, there was no training to help him understand how to fully develop the potential of Māori students. Concepts of Māori pedagogy were not articulated so he spent the remainder of his Teachers' College years learning as much as he could about Māori culture (Greenwood & Wilson, 2006, p108).

When Chris arrived at Whakatāne High School in 1998 he believed a cultural shift was required of him which represented engaging with “*a totally different world from the one I came from*”. Large numbers of Māori students were a new experience for Chris which gave him “*a completely new slant on the way things happened in New Zealand*”. However, Chris found such encounters were exciting and affirming. He appreciated the open friendliness of Māori students but was conscious also of high rates of Māori student absenteeism and suspensions. He said:

*It had always been a real burden and concern to me that in spite of trying to raise Māori student achievement by means of pastoral care, by whānau involvement, by those sorts of traditional things, there was no change in Māori student achievement.*

Chris continued to believe that there must be some way Māori student achievement outcomes could be better but was not sure how to take the next step. Then one day he was at a meeting of principals and said:

*I was captured when I heard Russell Bishop at a meeting of Principals say that he had found a key to unlock achievement for Māori students and that, to me, started sounding alarm bells, and [I was] thinking, after 20 odd years as a teacher, a DP [Deputy Principal] and a principal, here I was with someone who had some answers to the questions that I frequently asked myself.*

Having spent most of his teaching career being well aware of the lack of effective teaching strategies for Māori learners, Chris believed that what was being promoted could be an opportunity for him.

## 5.2 Creating the context for change

Chris recalls an 18 month lead-in time was spent in creating a fertile environment in the school before the work of implementing Te Kotahitanga actually began. Raising the consciousness of staff came first by:

*Planting it [Te Kotahitanga programme] in staff minds and then starting to talk about how we were going to do it....*

He further explained:

*I can remember we [he and I] both kept talking to different groups of staff, always talked about [Te Kotahitanga] at our board meetings, at staff meetings so that by the time it came for us to actually make the application and be accepted the staff were aware.... During this period we were continually talking about it and sowing the seed. We set the scene.*

Both Chris and I had also enquired independently with the principal of another secondary school who had been involved in Te Kotahitanga and previously had been the Deputy Principal of Whakatāne High School. The presentation of this principal, to the staff was helpful in creating the context for change.

Resourcing the professional development was another initiation priority. Chris explained that:

*As part of our strategic, plan the BOT put money into it [and they did this] over the three years. It was really important getting the resources for it, down to getting a room to work in - so we had to cobble together a space – we did that, it was a start ....*

He explains why a designated space was necessary:

*What we were trying to do [was to] make this part of a recognisable project within our school that was deemed to be important so that we would fund it and we would make it a focus of our school.*

Creating the context for change was Chris's first leadership priority.

#### *Establishing Relationships*

Chris was aware of the importance of whakawhanaungatanga as being a critical function that contributes to human potential and forms an important part of good pedagogy (Robinson et al, 2009, p.169). He continued:

*The next important thing to do was to establish relationships, particularly with heads of departments to bring them into a way of thinking that this was really important to our school, and to let them know that their job was to prepare people in their departments and talk to their staff. That was a difficult task because of the different staff members' understandings of what the project [Te Kotahitanga] was.*

Māori protocols of engagement, such as pōhiri were always well practised at this school and were a critical element to establishing fertile ground. Generally speaking, positive learning relationships across the school seemed to be an enjoyable feature and most staff worked well together (ERO 2002).

#### *Deficit Theorising*

Within the context of Māori education, to deficit theorise is to lay the blame for why it is that Māori learners are not achieving education success, on Māori themselves. Teachers who continue to pathologise about Māori learners, often, do not accept any responsibility themselves for the long term Māori student underachievement (Bishop and Berryman, 2006). Placing the blame for long term underachievement at the feet of Māori has the effect of perpetuating the status quo. Chris was keen that this deficit theorising and long term underachievement, should be disrupted.

Although he was unsure of what actions to take, Chris was aware it would do no good to blame anyone for what was not happening well for Māori learners:

*So, I felt it really important to externalise it, not to point fingers or to blame, but to get people on board and to say 'yes' we want to do this [adopt Te Kotahitanga], because we think it's right, morally, from a moral point of view, and from a pedagogical point of view.*



He explained that while not all teachers were open to undertaking professional development that focussed on Māori students he remained committed to continue.

#### *Data*

One of the most powerful means of gaining teacher commitment, he discovered, was to provide proof and that school leaders needed to find ways to provide this information (Timperley, 2008, p.22):

*We talked about achievement data but at no time did I actually get somebody, or myself, to put it [the data] in graphical form to present it. We didn't even have a power point and data projectors in those days you know.*

In those days [in 2003] he acknowledged:

*We had some basic data that was produced and I'd made notes and realised that our year 9 and 10 Māori achievement wasn't the best. Particularly we saw that year 9 and 10 Māori boys were lower achievers than Māori girls. We knew that in school certificate at this time, our Māori youngsters were behind the non-Māori.*

He explained that the school's probe test results showed the majority of Māori students were achieving at least two curriculum levels behind non-Māori students in English and comprehension:

*Our school pass rates for Māori for NCEA was 58% compared with a national pass rate of 62%. So we were at that stage seeing a lift in our Māori student achievement because of the way things happened at the school, but the lift, the acceleration, wasn't fast enough and, as I say, in our junior school there [remained] major discrepancies in expulsions, exclusions and truancy.*

Chris emphasised to his staff the importance of using and disaggregating data to show the status of Māori achievement. At the same time, however, he was beginning to understand that the school's student management system may have been a limiting factor in providing important data.

### 5.3 Board of Trustees support

As the then Chairperson of the Ngāti Awa Education committee, I arranged a meeting with the four local secondary school principals and the Project Director, Professor Russell Bishop, to learn more about the Te Kotahitanga Research and Development Project through the University of Waikato. Chris stated:

*I got incredibly enthusiastic about this and basically said well where's the form to fill out, though at that stage it wasn't really clear if there would be a further cohort intake.*

He wrote in his application for the school to participate in Te Kotahitanga:

*A member of our Board of Trustees, Te Arani Barrett, is a member of the Ngāti Awa Education Committee and is also an employee of Te Whare Wānanga o Awanuiārangi. She has been an ardent advocate of Te Kotahitanga programme and the Board of Trustees, encouraged by her enthusiasm and commitment to the programme, gives its full support. (Application form 2003)*

Of the four secondary schools in Ngāti Awa tribal region, Whakatāne High School was the only one to apply to participate in the Te Kotahitanga Phase 3 professional development project at the end of 2003.

### 5.4 Connecting with whānau and community

Whānau, says Durie (2011), “has a dual interest in education. Not only are they interested in outcomes for Māori learners, but they are themselves educators laying the foundations for a culture of learning” (p.179). This school had had the benefit of being able to draw on parental support and began surveying its Māori community more widely. The voice of Māori parents was described by Chris:

*All Māori parents wanted their son/daughter “to do the best they can”, “to behave in acceptable ways”, “to be prepared for a job”, to “respect other people” and “to pass School Certificate” [the national secondary school qualification at the time].*

Chris reflected on commentaries aligned with Durie's 2003 recommended landmark goals for Māori advancement; to live as Māori, to enjoy health and well-being as global citizens of the world.

#### *Wairaka Marae Visit*

Wairaka marae is in close proximity to the school. It is on the only road leading to where the river runs out to the sea and is the popular area for locals and tourists in Whakatane. One day, as a Board representative and as Chairperson for the Ngāti Awa Education Committee, I asked the staff how many of them had been to my marae, Wairaka. To my dismay a show of hands revealed no more than a third of the staff had ever been to the marae in closest proximity to the school.

The question which came to mind was 'how can we [Māori] expect teachers to even begin to understand cultural contexts if we [Ngāti Awa] don't create the opportunities for this to happen? Learning the language and cultural background of Māori learners seemed to be a fundamental aspect of whanaungatanga as a pre-requisite for establishing culturally responsive contexts for teaching and learning. Chris noted in the school's application to participate in Te Kotahitanga:

*In 2002 a teacher only day was held at Wairaka Marae. This was organised by Te Arani Barrett of Ngāti Awa, and involved local whaikōrero and Ministry of Education officials also attended. The day included whaikōrero recounting the history of the area, marae protocol and a bus tour of local historic sites. For a number of staff this was their first introduction to Marae kawa and the local area (Application form 2003).*

In the development of the Ngāti Awa Education strategy, we had worked alongside the Ministry of Education for some time. On this occasion, one of them said "you'll be lucky if you get 30 teachers here". Ninety people attended that day including teaching and support staff, five Ministry of Education representatives and iwi members. Only two staff members remained at the school to keep the office open.

Protocols for engagement (pōhiri) were carried out, followed by morning tea, and then a session by local kaikōrero who talked to the group about local history, the marae, marae tikanga. The bus trip highlighted places of historical significance to Ngāti Awa and was particularly well received. From the Ngāti Awa perspective, it

was a day worth providing since, from the feedback and evaluation received, our teachers had begun to appreciate a Ngāti Awa view of the world through this experience.

### **5.5 Implementing Te Kotahitanga**

In 2003, Whakatāne High School began implementing the Te Kotahitanga programme, led by Chris, with the support of the local iwi.

#### *Co-Leader*

Chapter 2, on the multiple literacies of Mataatua, described how the tipuna Toroa was supported in the journey across the Pacific Ocean by his navigator, Tāma-Ki-Hikurangi in search of new territory. Similarly, Chris set out to find a co-leader for the professional development journey. This person was known as a lead facilitator and they would lead pedagogic support for classroom teachers alongside a small team of facilitators. Leadership from Chris included ensuring the system-wide changes synchronously supported the teacher professional development while at the same time Chris became an active participant in the professional development with teachers.

#### *Introductory training hui*

The first professional development activity was at an introductory training hui involving 40 teachers. It was hosted by the Ngāti Awa Education Committee through the provision of the venue, catering and facilities while the professional development was led by the Te Kotahitanga professional development team. Protocols of engagement (pōhiri) set the scene for the journey to begin. Teachers seemed to enjoy the interactive nature of the sessions being provided and the first day went well.

On the second day of the training hui whānau members joined the evening session. Regrettably, the purpose of the activity had not been fully understood by our whānau, and resulted in years of unhappy school experiences being unleashed on the teachers. The ensuing negative feedback shattered a couple of teachers, requiring moves to retrieve control of the hui and recovery of the distraught teachers occurred. Chris reflected on having “learnt a pretty hard lesson there. I think it was the role plays which may have been misunderstood by the whānau”. Anticipating and mitigating risks like these is important to mark of effective leadership.

As the professional development programme progressed beyond the introductory training hui some of Chris' observations included the following:

*I really enjoyed watching staff involved in this project. I felt that they felt valued – the buzz in the staffroom, what people talked about changed.*

*And that's what I saw my role to be, to continue to encourage and to affirm what was going on, but also for teachers to say well, this guy obviously thinks it's valuable because he's watching us in the classroom.*

In this statement Chris' preparedness to share power and to see others emerge in to leadership roles in the school. His leadership role was evident in his weaving together people and resources, supporting wherever he could. He also continued to participate as both a learner and a leader helping to establish the rhythm of changes taking place in teachers' practice.

## **5.6 Developing Pedagogic Leadership**

According to Durie (2003, p.5) leadership is a learned process and can employ different strategies to bring about positive results. A positive and interdependent relationship between the school's leader and the lead facilitator seemed critical to the pedagogic changes that were occurring at both the classroom and the school-wide levels. Chris said:

*Seeing that young lady [the school's lead facilitator] develop into her leadership role, her mana with the staff and things that she knew – was really quite amazing. A co-facilitator was appointed, a young guy, and he too developed that same sort of leadership potential and ability.*

He clarified that:

*I wasn't required to be there at every single meeting, but I had regular reports back as to what was happening.*

This was not to suggest Chris didn't maintain his active interest. His commitment to raising Māori student achievement was never in question by his staff but he did have other leadership matters to attend to such a departmental strategic planning. Robinson (2007) argues that leaders in higher performing schools, work directly

with teachers to plan, coordinate and evaluate teachers and teaching (p. 15). Chris continued:

*I had regular class visits to watch what was going on, and that was my input to continue to support the leadership team in terms of the facilitation.*

As leader of the school and the professional development Chris is reinforcing here that he had both a leadership and a learner role.

#### *A Leader and a Learner*

At the Board of Trustees meeting he explained changes occurring in his leadership:

*When I did some training with my board chair with School Trustees Association, I completely revamped the way in which I reported monthly to the board, and the report to the board was based on our annual plan entirely, plus other emerging issues. And our annual plan had some Māori student achievement targets, and it was my job each board meeting to report on how well, or not so well, we were meeting those targets.*

He acknowledged his responsibility for leading the professional development this way:

*I was under quite a bit of pressure from the board to keep on reporting on achievement in the Te Kotahitanga project. While it was good to see that the Board was becoming responsible for monitoring student achievement I resisted the temptation to go and hound people to collect data to show me if this project was working, because I believed it needed time for people to first get used to a completely new way of teaching in the classroom for some of them.*

He was, however, pleased to see how change was taking place:

*And that's why I take my hat off to people who have been teaching for 5, 10, 15 years and who, with the support of this project were completely changing their teaching. And to say to them, okay now measure that for me, I thought was asking a bit too much too soon.*

Within the context of this school, Chris and the lead facilitator supported each other towards the change process as both teachers and learners:

*Over cups of tea I heard people talking... “I tried this on my classroom with a third form or year nine class and it went really, really well” and “we did that at our co-construction meeting”, and “I’ve tried it and its worked”.*

*And that to me was really the crux of the programme. Teachers were working as learners and they were learning along with the kids and learning different things.*

Chris’ leadership practice was to participate as both leader and a learner. This is frequently expressed in Māori terms such as the tuakana and a teina reciprocal learning relationship.

#### *Managing Resistance*

Managing resistance to change was also an important challenge for the school’s leadership as Chris explained:

*There were some people who were reluctant to go on the programme and one of my senior management team had some really big question marks over his involvement in it. I gave him the book of narratives [Culture Speaks, 2006] to take home and read. He came back the next day quite convinced that, yes, this is the programme he wanted to be involved in.*

Culture Speaks is the book of narratives that focuses on what it was like to be a young Māori person in a New Zealand secondary school classrooms in 2001 (Bishop & Berryman, 2006). These narratives were drawn from the voices of Māori secondary students, their whānau, principals and teachers. These narratives were used to help teachers to examine their own explanations for the educational achievement of Māori students and served as a focus for encouraging teachers to develop their own effective responses to the challenges raised in the narratives. These narratives were used to help staff make connections to their own practices. For example, Chris said:

*By showing people some evidence, particularly the narratives of those youngsters, was really powerful, but [so too was] showing people their own [students’] achievement data. And then you can narrow it [the use of evidence such as these] down to their own achievement data in their own classrooms compared with[that of] other classes.*

What Chris is describing here is how he encouraged teachers to keep examining student achievement data with student narratives to inform what next steps to take in the classroom. He gave an example as follows:

*I had this amazing DP who would crunch the [school's] NCEA data. She could show me the results of the level 1 science in three different science teachers' classes. That was powerful tool to use, not publicly obviously, but on a one to one [basis] with heads of departments and teachers [to be able] to say look, there's the evidence. Why is this class different from this class here? What can we do about it?*

This teacher, Anjali Khurana, gave a presentation to the Board of Trustees in 2003 of how she was tracking students' progress in the Science Department, and disaggregating Māori student data. Her method seemed effective, yet disaggregating Māori student data wasn't the norm across the school at that time. A video of Anjali's story where she describes her experience of changing her teaching practice to best meet the needs of Māori learners can be seen on the Te Kotahitanga website (<http://tekotahitanga.tki.org.nz/Videos>). She describes her earlier miserable experience of teaching large numbers of Māori students in this school, which nearly saw her give up teaching altogether. However, with the ongoing help and support of Chris and the lead facilitator through Te Kotahitanga, she soon developed strategies that led to her establishing quality professional and personal relationships with Māori learners. As Chris reflected:

*There's no blame to it, it was simply, we've got a moral imperative to reduce the disparity in that achievement, how are we going to do it, this [Te Kotahitanga] seems to be an ideal vehicle to use.*

Bishop et al (2006) consider that pedagogical change will not progress satisfactorily as long as individuals act in their own best interests in the face of the collectively determined interests of the students, their families and the school. Not to confront the challenge of teacher resistance puts the integrity of the change processes at risk and perpetuates the status quo of inequitable outcomes for Māori students. Chris recalls some of the early reluctance to participate that he experienced:



*So there was initial reluctance, but there were still people who, after receiving all that information, after listening to the staff from another Te Kotahitanga school, and watching some superb video clips of a Maths teacher in operation at that school, still didn't want to be involved in it.*

Chris was an avid reader of current research and literature and regularly passed on his learnings to staff. Fullan (2003), suggested that the moral imperative for educators is to provide a good education and to make a difference in the lives of students as did later researchers, Bishop & Berryman (2001). Chris' example of his own unrelenting pursuit for improved understanding, said:

*I was interested, at the Michael Fullan meeting yesterday, it was suggested we needed to have a clearly stated goal. Ours was to improve Māori achievement at Whakatane High School. I thought it was simple, but as was pointed out yesterday, some people may have felt that, that goal was unachievable.*

He explained the position he took to support teachers to persevere with new or revised pedagogic practices:

*In my view, teachers are a precious resource. I kept saying to teachers, you'll be supported there'll be resources and you'll get time to do this. But still some people weren't convinced of it. And I suppose in the end, it is a personal choice and you've got to respect that. But I also will say that our responsibility is to do as best as we possibly can to raise achievement and to reduce the disparity for Māori youngsters in our school.*

Teacher openness and willingness to embrace new ideas and take risks seemed to influence the rate at which progress was made. Learning conversations stimulated new ideas, new actions and changes in practice.

*There were still people who wouldn't be involved and as a principal I was reluctant to say "you have to do it" because I felt that was inappropriate and it wouldn't in the end, produce the results that we were wanting or the atmosphere within the staffroom.*

Chris described how, when the results became evident, and teachers provided feedback at staff meetings about how their classes were going, quite a few of their colleagues were inspired to keep on trying.

Nothing undermines the motivation of hard-working teachers more than seeing poor performance by other teachers being ignored over long periods of time (Fullan 2003, p.78). Chris found that when teachers gain success this motivates them to higher levels of confidence and commitment. He was excited to see positive changes in teacher practice but more importantly, in student achievement. Māori, and all students' achievement steadily improved during the first four years of the school's participation in Te Kotahitanga. These positive changes motivated teachers to higher levels of effectiveness and so their co-operation and collegiality strengthened the school's capacity for change. Chris described this as his most rewarding leadership experience.

### **5.7 The Role of Chris as a Change Leader**

In addressing the challenge of long term Māori student underachievement, Chris describes his role this way:

*My role was to enable it all to happen but also to bring people into a way of thinking..... I saw myself as being the lead teacher if you like, the instructional leader of the school.*

The description is evidence of Chris's understanding of rangatiratanga, that is the practice of weaving people together and their work together for a common purpose resonates with how Chris saw his school leadership role. Leaders who are perceived as sources of instructional advice and expertise, suggests Robinson (2007), gain greater respect from their staff and hence have greater influence over how they teach. Further, that leadership works indirectly by creating the conditions that enable teachers to be more effective with students. By participating alongside staff, leaders are likely to have a much more detailed appreciation of the changes that will help staff change their practice and gain a much deeper appreciation of the likely stages and duration of the change process.

The school's December 2010 report to the Kotahitanga Research and Development team describes involvement of the principal between 2003 and 2006. He had kept

staff up-to-date with project developments because he saw communicating with staff as an important part of the reform. Chris attended all training meetings held by the Te Kotahitanga team together with the school's facilitation team. He also attended all school hui when new staff were trained each year. In these training sessions he was a participant, learning at the same time with the teachers, not assuming the role of principal in these meetings. With the agreement of individual teachers Chris would occasionally attend observations and feedback sessions to maintain his own understandings. Similarly, he attended various Te Kotahitanga team meetings as a listener and observer and maintained a keen interest in the developments of the programme. In doing this he gained a working knowledge of the change processes being undertaken. Chris said:

*I saw my role as being really important not only to be there, but also to continue talking about it [Te Kotahitanga] to the board and the parent/teacher group, any meeting I was at [I] talked about Te Kotahitanga to the staff and the students of the school.*

Chris saw himself as the leader responsible for developing relational trust, both in himself and in fostering a culture of trusted relationships with teachers and school staff based on respect, competence, personal regard for others, and integrity. Māori students succeeding as Māori was always his focus.

## **5.8 Challenges Encountered**

Change was not without its challenges. As the school's leader Chris had to overcome many challenges, and feeling under pressure was one such pressure, as he explains:

*I felt that there was pressure on me to prove the worth of this project from day one. I would like to say to principals and BOT just stand back from that a while. Let your staff get into this new way of operating, this paradigm shift if you like, and then quietly start collecting your data. Don't push it in their face [that] we've got to prove this in order to get the dollars from the board or from wherever. I know it's [seeking funding] important but not from day one, possibly that's a senior management team responsibility. Don't burden your teachers with that amount of work.*

Though he was a learner in the professional development process, Chris is indicating here that his particular leadership focus was at a systemic and strategic change level. His leadership role simultaneously involved working with the person whose role it was to lead the classroom pedagogic changes. He remained close to the action at classroom and school-wide levels.

Chris's reflections for the changes processes included the following example of how to minimise the impact for his staff.

*Teacher workload was an issue, but by giving time during the day, by setting aside a relief teacher budget, we were able to lessen that burden of workload. I appreciate the dedication of the teaching profession and if the management of the school can in some way acknowledge or release the pressure of it, then you will get better results from your teachers.*

Chris describes how making excuses that lead to perpetuating the status quo of long term Māori student underachievement presents a strategic leadership challenge.

*Changes to the norm in your school, how to normalise it [Te Kotahitanga], is what we [now] do at our school. .... I think the more you can normalise [the project] by speaking about it, by resourcing it, by changing structures in your school, you're going to get it embedded. But then of course BOT [members] and principals change and you've got to be cognisant of that fact that in those people moving, or groups of people moving, you're going to have to renormalise the position within your school.*

An important leadership function is to work continually to keep the programme “normalised” in the ways that Chris describes so that the culture of implementation is sustainable. In this way Chris didn't wait for changes to occur before acting.

*One of the challenges I found was that people who were involved in the Te Kotahitanga [professional development] project, were expected to attend meetings, co-construction meetings and so on, and they could possibly see their colleagues who weren't in it sitting back having a cup of tea after school and going home.*

While he found this behaviour was concerning, he resisted the temptation to impose sanctions forcing reluctant teachers to participate.

#### *Data Management*

Chris kept reflecting on how Anjali had used data across her mathematics classes to inform her next steps. His leadership task, he acknowledged, had to apply across the school. He said:

*I found it difficult to know what data to collect and the most convenient and useful manner in which to collect and store it and then obviously to use it to inform your practice.*

Changes to the school's student management system also occurred during this Te Kotahitanga implementation period. This resulted in improved presentation of data as a basis for determining next steps. The system changes were helpful particularly as Chris wanted to avoid increased teacher workload. Data provided for this case study, he acknowledged, was not as prescriptive as he would have preferred.

In spite of that he said:

*For all the ups and downs that we had and when you're faced with change, there will be people at times that will be a bit reluctant. But by and large, if you get that momentum and the mass of people, they go along and they're on a real high.*

He acknowledges however, that reducing disparity and making sure Māori learners in the school achieve at the same rates as non-Māori, presented a huge challenge.

### **5.9 Achievement Results**

This case study focusses on the leadership strategies needed to raise Māori student achievement at Whakatāne High School. In support of Chris's descriptions and reflections, the following graphs illustrate NCEA achievement results for Māori students between 2004 and 2010.

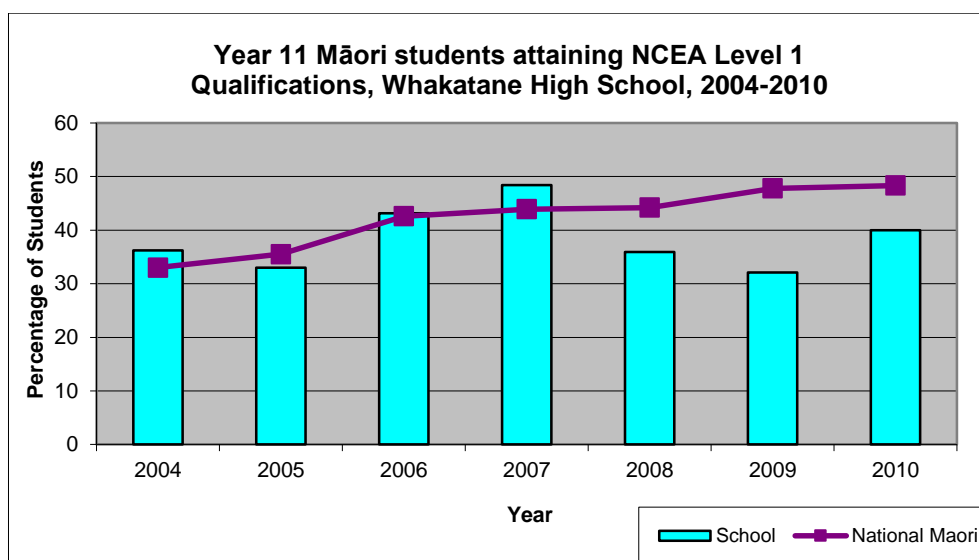


Figure 2: Year 11 Māori students attaining NCEA Level 1 Qualifications 2004 - 2010

Classroom implementation of the professional development in 2005 saw a slight drop in achievement levels following the first full year of implementation in 2004. Increased achievement gains for Year 11 Māori students occurred in 2006 and 2007, and continued increasing till 2010 indicating that the Māori student achievement in this school, when compared with Māori achievement nationally.

Achievement results for Year 12 Māori students attaining NCEA Level 2 for the period 2004 to 2010 is illustrated in the following graph:

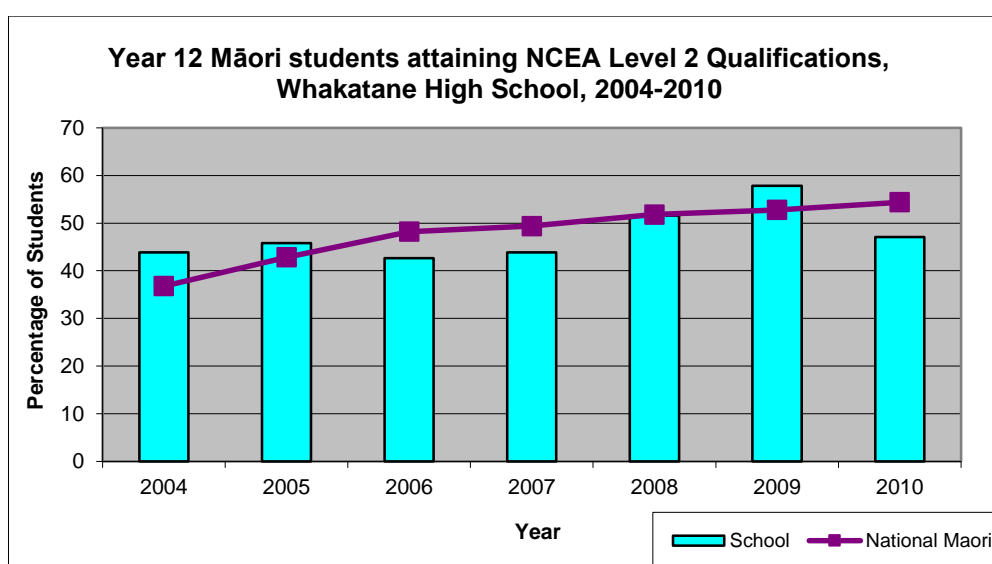


Figure 3: Year 12 Māori students attaining NCEA Level 2 Qualifications, 2004-2012

Figure 4 portrays good achievement progress for Year 12 Māori students in 2004 and 2005 (relative to national Māori student achievement). However, there was a

decrease in 2006 and 2007. In 2008 Māori student achievement levels again matched the national Māori student achievement levels. In 2009, that is after four years of Te Kotahitanga implementation in the school, Level 2 Māori students, the cohort of students coming through from Level 1, was achieving markedly above the national Māori Year 12 student average. Again, however, there was a marked decrease in 2010.

Chris comments on important differences between the levels of Māori and non-Māori achievement at the school:

*So, we noted some changes in results. What it did show at the end of our first year, that the gap between Māori and Non-Māori was narrowed compared to national figures that I had got from the Ministry of Education at the time.*

Chris also acknowledged that other evidence was gathered, such as data on attendance, stand downs and suspensions. These data provided additional evidence to support his claim that positive pedagogic changes were indeed occurring. However, as he had previously acknowledged, the importance of collating and managing these data was not fully appreciated at this time.

### **5.10 Highlights of the Principal's Experience**

While the changes occurring in the school were sometimes challenging, Chris was also able to draw confidence from his positive experiences of change. Uppermost was his interest in learning what Māori students themselves had noticed. Chris suggests:

*What was really fascinating was that the students knew who their Te Kotahitanga teachers were without having to be told and that to me was a real highlight.*

Student interviews on the Te Kotahitanga website (<http://tekotahitanga.tki.org.nz/Videos>) explain the changes in interactions with teachers that had occurred during 2003 – 2006. These included changes in relationships where the engagement and participation of Māori students had become integral to collaborative learning where power was shared and their cultural positioning could be safely continued in the classroom.

***The magic of the marae***

Marae encounters can be conceptualised from several perspectives, including functional, structural, and symbolic viewpoints (Durie, 2002). The practice of manaakitanga, that is, of generosity and care for one another, is one focus. Chris describes the marae experience in this way:

*I described one highlight as being 'the magic of the marae'. The first year we did our training was at a whare wānanga just down from the school [Awanuiārangi]. They were incredibly generous. I mean they fed us, we didn't live in but they gave [us access to all] the facilities.*

This had been organised by, and provided through, the Ngāti Awa Education Committee of which the researcher was the Chairperson. At another marae senior students were also involved. Chris observed:

*We were talking about Māori achievement in a Māori setting, with Māori people near us, and Māori kids outside preparing the kai. And people went away from that marae experience really hyped up, the kids were as well, they saw the UK overseas teacher, the home economics teacher making fried bread for them. Miss, Miss, can we help? It was a really positive environment. It was an accelerating experience for them [the teachers]. It was quite magic.*

The principle of 'koha' which involves the practice of unconditional giving, there was no obligation for the teachers to contribute in this way. Put simply, iwi members extended their hospitality, without obligation, for the purpose of further developing a relationship of mutual interest.

Such occasions as these, Durie (2002) claims create a vivid and lasting impression which often tests the bounds of scientific rationality and challenges measurement in 'objective' quantitative terms. Māori belief in interconnectedness and the understanding of time as a function of experience, readily leads to valuing the relationships between phenomena as much as valuing the phenomena themselves. Chris believed that:

*That magic[of the relationships] was translated into the school setting into their classrooms. That was a really important lesson.*

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Chris cautioned about compromising or reconstructing Māori values systems. Wherever possible, Chris recommends that the best possible cultural learning experience would be found within the Māori communities themselves:

*Don't semi-Pākehā-fy it by having it [in] a school hall, go to the marae, the people are hugely hospitable, they greeted us they just fed us and it was really great. That was the first highlight.*

Learning is embedded within the interactions and none more true than interactions at a marae. There is a growing understanding today of the notion that learning can best be undertaken at a 'wānanga' and this is what is happening at my marae, the marae where this Hui Whakarewa was hosted. Interactive learning happens peeling potatoes, setting tables, in the wharenuī, on the marae ātea, on the paepae, everywhere. We re-live stories that embed our knowledge and understandings and we derive new ones. Long-standing relationships are rekindled and new ones established. We argue, we love, we laugh and cry together. These are all elements that are part of the active sociocultural processes pervading marae encounters. The magic of the marae is one to be experienced. This is the reason why, the Te Kotahitanga professional development schools are encouraged to undertake the orientation training days, Hui Whakarewa, on a marae.

Chris continues:

*The other highlight was over cups of tea in the morning hearing people talking about what they were doing in a classroom ..... To hear that sort of conversation about relationships and learning, was really [saying] to me, we are getting there – it was really great.*

### ***Anjali's Story***

Much was learnt by Chris in following with interest, the journey of Anjali in his school:

*I take my hat off to one of my teachers, a maths teacher, Anjali, and she got this teaching and excellence award last year. She had a fair amount of trouble with her year 9 and 10 classes when she first joined the school.*

Anjali had felt ill-equipped to teach Māori students which lead to challenging experiences at the school for her. She asked for help, and was supported by the school's Te Kotahitanga facilitators and the negative situation for her improved. Chris noted:

*Now to go into her classroom it is fantastic. On the desk of these kids, calculator, homework book they're working in, notes are on the board. The kids come in, they know what to do. See them in a different situation they're all over the place. But in this particular classroom, this lady [Anjali] has embraced this project [Te Kotahitanga professional development] with open arms.*

Chris took pleasure in describing Anjali as:

*a superb implementer of Te Kotahitanga and she has got there through really hard work and with support [from the Te Kotahitanga implementation team, and the school leadership team].*

The change in relationships between Anjali and her students was experienced by Chris this way:

*And here this lady Anjali, sharing her Indian meals with her kids at the end of units. And she would invite me up there and there'd be pakura and all these beautifully fried Indian vegetarian dishes, and her students would bring pork bones and puha or watercress. They would share a meal together. She really epitomizes the journey - she's still on the journey. Through sheer determination and seeing these Māori kids failing in her class, spurred her on to want to do something different, which indeed she did.*

Few Asian immigrants were living in Whakatāne at this time and the sharing of food was an enjoyable experience for both Anjali and her Māori students. In this context the sharing of kai is also a cultural experience of peace making and unity.

Māori students on the Te Kotahitanga website can be viewed attesting to the manaakitanga extended by this non-Māori teacher, and how it connected with the culture of these Māori students. The students attest to experiencing her

understanding of culturally responsive interactions, and in turn, their responding positively to her. They state that they became much more engaged in learning with her and developed mutually respectful relationships with her.

Chris changed his thinking about how he reported to the Board of Trustees:

*While reporting 5 out of our 10 prefects [are] Māori was good, it really wasn't talking about how they were achieving in our system... and I suppose [about how they were] continually learning.*

He also attributed the classroom changes to the effectiveness of the school's Lead Te Kotahitanga Facilitator. In the December 2010 report, however, they each acknowledge that the collaborative and supportive working relationship between, and with others across the school, as being critical to achieving successful outcomes.

#### ***Acknowledging the Co-Leader***

The primary role of the Lead Facilitator, Hiria, was to lead the pedagogic changes with a team of facilitators working with teachers across the school. In a school of 65 teachers Chris needed to have an effective co-leader.

*What I couldn't get over with Hiria was that she seemed to have an answer for every question that people asked her. I'm having trouble with my year 9 class, they're not doing this. Have you tried this, this, and this? How about that? Regardless of what she or the facilitation team was asked, they always had a really positive and sometimes quite common sense answer to question. And to me that was invaluable, hugely invaluable, because you felt that no matter what the problem was you had with your kids, there was an answer and support to help you – and that came through Hiria's [co-leadership] involvement.*

Chris attributes the classroom changes to the effectiveness of the Lead Facilitator, Hiria. In the December 2010 report they each acknowledge that the collaborative and supportive working relationship between them and with others across the school, as being critical to achieving successful outcomes.

Chris's leadership story in Whakatane High School substantiates Robinson's (2007, 2009) conclusion that 'the closer leaders are to the core business of teaching and learning, the more they are likely to make a difference to student outcomes' (p.21). Throughout his leadership at this school Chris was frequently seen undertaking what he understood to be the core business of schools. That is, he spent time with senior leaders and teachers, in classrooms with students, with whānau and in contexts beyond the confines of his office. The best interests of students was the core business of teaching and learning.

### 5.11 Three Years On

Whakatane High School was active in developing positive and constructive partnerships with parents. There were effective procedures in place for community consultation including with their Māori communities (ERO, 2006, p.5) and planned regular communication with parents including Māori parents (p. 8). Chris points out:

*Trustees, principal and management have taken significant steps to consult with the Māori communities that contribute to this school. Māori whanau have been provided with opportunities through questionnaires and meeting to identify issues and to talk about expectations for their children's education. The school has recognised and valued parent contributions and has responded positively to their views and suggestions.*

The principal working regularly with whānau and iwi was more likely to develop relationships of integrity with the school. As Robinson et al (2009) found, such relationships had the potential to be educationally powerful in having large positive effects on the academic and social outcomes of students. Chris recalls:

*I found that my three years with the Te Kotahitanga [professional development] project was the most inspirational and transformational work that I have ever been involved within a school. I saw through talking to teachers and talking to students, and just by watching teacher interactions that this was working.*

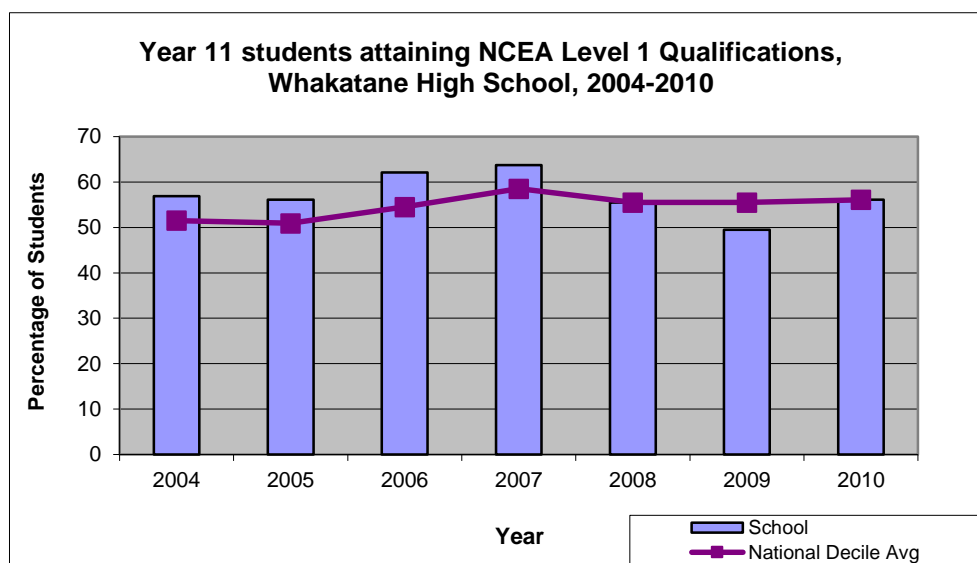
Summarising the highlights of his leadership journey at Whakatane High School, Chris reflects:

*The highlight for me was to see the transformation in peoples' attitudes and [in] their views on kids and being at school and in the teaching profession, it was quite outstanding a real highlight along with the NCEA results that came out at the beginning of this year.*

Looking back, Chris' positive reflections of his leadership experience in turn helped him to keep encouraging his staff.

## 5.12 When Leadership Changes

Towards the end of his three years of Te Kotahitanga implementation, Chris Day resigned as principal to take up a position with the Ministry of Education. In 2007 Chris' successor, did not become involved in Te Kotahitanga, and without the presence of the school's professional leader the loss of momentum for improving Māori student achievement when the professional development was not sustained became apparent. Figure 3 illustrates this decline in Māori student achievement relative to the national Māori achievement level quite clearly.



**Figure 4 NCEA Level 1 student outcomes (all students) 2004 to 2010 against national data**

In this graph we see how Year 11 student achievement for NCEA Level 1 in 2006 lifted significantly following three years of implementing Te Kotahitanga when compared to the national average. In 2007 we see that the influence of Chris's leadership appears to have been sustained, but then dropped away significantly in 2008 and further still in 2009. Roll numbers also dropped significantly, and the

school's profile was negatively reflected in the community and teachers openly grieved about the falling morale.

In 2010 student achievement results began to recover following the next principal's leadership. This principal showed support for the pedagogic and systems required to recover from a short negative period of in the school's history.

### **5.13 Chris reflects six years later**

In his subsequent role with the Ministry of Education in Hamilton, Chris continued to maintain a close personal and professional relationship with the Te Kotahitanga project team in Hamilton and with the researcher. This not only continued his own professional development but also supported the continuing development of Te Kotahitanga.

In December 2010 Chris presented a paper at the Te Kotahitanga Voices Conference (4 December, University of Waikato, Hamilton, New Zealand) outlining his experiences as a participating principal and sharing what he would now do differently. The following are extracts from his reflections.

#### *Senior Management Team*

Chris reflected that he should have taken the following step:

*I should have made the lead facilitator part of the senior management team, [and invited her to] not just come along [to gather] some ideas,[but to] come along because you are valued member of this team and what you are doing is transforming our school, and so we need to be up to speed as well with what we need to do as a team to promote this project in our school.*

Important pedagogic changes were occurring at classroom level and these needed to be supported by simultaneous strategic changes being made at senior management level. These strategic changes also needed to be recognised across the school.

#### *Managing Resistance*

In managing resistance Chris reflected:

*I think, in hindsight now, putting reluctant people with a really high implementer to show them what was happening in a similar group of kids*

*that they taught, would be a valuable exercise. And I didn't actually do that in my time as principal and say I know you're reluctant but lets have a look at, here's a group of kids that you teach. Look at them in a Te Kotahitanga teacher's class and note the difference. And you can do it too. But be very, very positive.*

He explained that:

*It is important to respect peoples' own professional integrity to say no, I don't want to be a part of it. But, there is some sort of subtle peer pressure that goes on, but I certainly wouldn't as an administrator of the school, put the pressure to such an extent that people felt that well I have to be in it, or otherwise I'm going to be ostracised or[left] on the outside. I don't think that's very positive at all.*

He continued with a clear message for individual teachers:

*If those two things don't work then well, you [the teacher] have to question why am I teaching. And if I can see a pathway to follow that's going to get excellent results, why am I not going to do it?*

As the school leader, however, he believed that:

*Teachers have a huge respect for their kids they want the best for their kids, but they don't always see the best way to bring that about in my view.*

Articulating the goal of reducing Māori student achievement disparity he suggested needed to be unrelenting and focussed:

*What is your goal? If it's to reduce the disparity and raise the achievement of Māori youngsters in your school then it's really important for the principal to always have that goal in mind, and to articulate and to keep sharing those good news stories with people.*

*You will have detractors regardless of what you are doing in the school, but it's really important for the principal to always be positive and not be dragged down by negativity, and to keep the school and the staff on that track towards your goal.*

As the professional leader of the school it might be necessary to:

*have to deal with people who are detractors of the project, people who sometimes actively persuade their colleagues' from participation. Those people may need to be taken aside and be told in no uncertain terms that this is a professional organisation and teaching is a profession, act professionally. That would be a key role of the principal.*

In a website interview (He Kākano, 2010) Chris acknowledges that Māori enjoying education success as Māori is not a specialist-focussed response, but rather a professional and ethical one. When such instances occur, Chris said that:

*It is also important to keep your BOT on side, to keep your BOT fully informed particularly your BOT chair. To share with them the ups and the downs of the project but also to have a public face that yes, we are supporting this project and that it is producing some fantastic results.*

In concluding his reflections after 10 years at the Te Kotahitanga Conference 2012, Chris said he utilised the information and knowledge gained back then to support principals in his current work with the Ministry of Education.

### **Conclusion**

Throughout his teaching career Chris had observed that Māori students enjoying and experiencing education success as Māori was conflicted by the education system he was trained for and worked in. His inquiring mind was of particular interest because knowledge and experience of the Māori world had not been part of his upbringing. In the last three years of his teaching career he was the Principal of Whakatāne High School where he sought to become a learner and a leader in a professional development project that enabled him to address long term Māori student underachievement.

In initiating the Te Kotahitanga professional development programme. Chris acknowledged being supported by me, a previous teacher and Board member of the school and concurrently a member of the Ngāti Awa tribal education committee. We shared a commitment to improve Māori student achievement. Most Māori students at Whakatane High School were after all my own relatives and even if not, their schooling as Māori was being undertaken within my own tribal boundaries.



Our mutual commitment was a source of enlightenment that seemed to provide Chris with answers. He set about creating fertile ground for school-wide change to begin. The marae setting for change was provided by Ngāti Awa and was well received by staff and by those supporting the commencement of the professional development. As evident in our Ngāti Awa leadership history Chris, as the Leader of change, needed a co-leader, someone whom he believed would have the professional capacity and expertise to support teachers to create learning contexts that would engage Māori learners. Chris always acknowledged the facilitators' contributions as well as giving credit to the work being undertaken by individual teachers. At the same time did his best to minimise workload pressure on them.

One of the endearing qualities of Chris' leadership style was his thoughtfulness. He would always acknowledge his students, staff and whānau for contributes made in the interests of students' well-being.

The importance of data management across the school was an area Chris wished could have understood better. Having seen Māori student achievement increase after three years of the Te Kotahitanga programme, Chris attributed this to the pedagogic changes at both the classroom and leadership levels of the school. He provides insights to the challenges of bringing about school-wide change as well as insights into events that were professional highlights for him. Six years after his leadership experience at Whakatane High School, Chris reflects that gains made at that time without his continued involvement had not been sustainable. He makes recommendations for a senior leader of professional development to be part of the senior leadership team in the school, that the relationship of the team with the Boards of Trustees around Te Kotahitanga implementation was important as was their support. He experienced how hard it was to challenge an education system within which generations of Māori learners did not achieve as well as they should have. He recognised that to address this challenge required a demanding and unrelenting focus. Nevertheless, this leadership period provided his most satisfying professional and leadership experience.

Chris never tried to 'be' Māori but always found ways to connect respectfully with Māori as a matter of social justice within the role of leadership in New Zealand education. His was an example of culturally responsive leadership in education that

keeps alive the dream of Māori to enjoy health and well-being as active participants in global contexts, without having to compromise their identity as Māori.

## CHAPTER 6 PRINCIPALS' EXPERIENCES OF INITIATING TE KOTAHITANGA

*He one i kapua mai i Hawaiiki*

Soil brought in the hand from Hawaiiki

Long before the arrival of the Mataatua canoe, oral history teaches us that the *kumara* (sweet potato) first came from Hawaiiki to Whakatāne aboard the Te Aratawhao canoe by two brothers, Taukata and Hoaki. On arrival the two brothers were invited by the local people to a meal which consisted of, in the opinion of the brothers, a variety of tasteless vegetation. To reciprocate, the brothers offered their hosts a mash made from dried *kumara* (sweet potato) and water which was well received.

Soil was also brought from Hawaiiki. This was used to create fertile ground for the *kumara* to be grown, a sacred task which Muriwai, the female *tohunga* and senior leader, was understood to have undertaken. Creating fertile ground and the planting of the *kumara* to provide sustenance for the tribe was a priority alongside housing and learning. Initiating these priorities in a new land were undertaken for the future prosperity and well-being of the tribe.

### 6.1 Introduction

The previous chapters provided the foundational layers for exploring principals' perspectives of their initiating responses to the challenge of improving Māori students' success. As Robinson (2007) suggested, "*what matters most is what leaders did and why*". This chapter presents a compilation of leadership narratives as principals initiated change in their schools through implementing the Te Kotahitanga Phase 5 research and development programme. Narratives and reflections were gathered through interviews, conversations as chat and an analysis of school documentation such as their applications to participate in Te Kotahitanga, milestone reports and records of progress visits alongside externally sourced documents and reports.

Each school leader in Te Kotahitanga Phase 5, has his or her own stories of leading school change to ensure Māori students achieve educational success *as Māori*. Their discussion of experiences reflect their insights. They describe what brought

them to the entry point into this phase of Te Kotahitanga, preparing for implementation, getting started, as well as the challenges they experienced and the celebrations of progress for the period September 2009 to June 2011.

Narratives included in this chapter were provided by principals in their milestone reports during this initiating period unless otherwise stated.

## **6.2 The Participants**

In these narratives school leaders are referred to as 'principals' even though in three schools, the designation used to describe the school's leader is 'headmaster'. Principals were never formally canvassed about their ethnicity. However, as the relationships developed, leaders self-identified in a range of situations such as progress meetings, training hui, emails and informal conversations.

Five changes in school principalship occurred between 2009 and 2012. Between September 2009 and December 2012, 21 principals across 17 schools participated in this research. One school that had been a Phase 2 Te Kotahitanga school withdrew early in Phase 5 (Alton-Lee, 2015). This chapter presents the perspectives of the remaining 14 initiating principals.

The following is a brief introduction to each principal prior to their school's entry to Te Kotahitanga Phase 5. Schools are presented in numerical order according to the percentage of Māori students in their school ranging from highest (84%) to lowest (25%) percentage across these schools. In this chapter, the order of schools is maintained to be consistent with ensuing chapters.

### **6.2.1 Brian (Wairoa College) (84%Māori students)**

From the first interview, at the end of 2009, improving Māori student outcomes was identified by Brian as a high priority. He had already acquired an understanding of Te Kotahitanga and said that changes to be made would be challenging but important for the school and its Māori community. He further explained that being situated in a remote location with a high Māori population, Māori cultural expectations on the students (for example tangihanga, marae and whānau events) were a competing and often a priority agenda for Māori students which presented additional challenge to the school.

**6.2.3 Louise** (*Flaxmere College*) (73%Māori students)

Louise began as principal in August 2010, 10 months following the start of Te Kotahitanga in the school. This was her first principalship. She had previously been a Te Kotahitanga facilitator in another Phase 3 school during 2003 – 2007. Louise expressed her expectation that these two previous experiences of leading change would serve her well in this new school.

**6.2.4 PeterG** (*Tikipunga College*) (69%Māori students)

Peter had previously been a principal in a Te Kotahitanga Phase 3 school and now, in his second Te Kotahitanga school, he was well placed to lead the implementation of a Te Kotahitanga Phase 5 school. He was an avid reader and from discussions and the literature he shared with us, he seemed to have sound understandings about how to lead effective pedagogy at both the classroom and school-wide levels. He expressed anticipation that some teacher resistance would exist but that the Māori teachers would be particularly welcoming of the opportunity to participate in Te Kotahitanga.

**6.2.5 William** (*Kaitaia College*) (67%Māori students)

William knew about Te Kotahitanga from the published material and discussions with other principals and wanted the professional development in his school. He initially expressed reticence, however, because of the pressure of the short time to commence, and said that he did not have sufficient time to elicit teacher agreement to participate and to create fertile ground before implementation was expected to begin. The board of trustees' chairperson at the application meeting was very supportive, and together they made the decision to proceed, and were supported also by three senior leadership members in the school.

**6.2.6 Greg** (*Gisborne Boys' High School*) (64%Māori students)

Greg seemed to have been informed about Te Kotahitanga by colleagues and was committed to leading its introduction. He identified that teacher resistance would be a challenge. He also expressed disappointment at the non-inclusion of four small secondary schools within the same tribal region stating that many of their Māori students belonged to the same iwi and saw this as being a unifying feature of the region. The opportunity for iwi collaboration as a whānau had been lost to them and

the contributing Māori communities. He explained that pedagogic change would have provided seamless transition for students.

**6.2.7 Chris** (*Rotorua Boys' High School*) (62%Māori students)

Chris stated this was the school's third attempt to gain participation in Te Kotahitanga. While he had already instigated school systems and structures tailored to the needs of Māori boys, nonetheless, he reported the opportunity to participate in Te Kotahitanga to address achievement of Māori boys was timely. The school's reputation for sporting and cultural excellence enjoyed national and international recognition.

**6.2.8 Jim** (*Lytton High School*) (60%Māori students)

Jim was the Chairperson of the regional Tairāwhiti Principals' Association and had collaborated with seven schools to seek participation in Te Kotahitanga. He wrote to the Te Kotahitanga Director on behalf of Tairāwhiti schools (dated 16 March 2009) seeking the opportunity to positively change education for Māori students' outcomes across the tribal region. Only those schools who could meet the application criteria, however, were selected.

Jim stated that his own understanding of Te Kotahitanga developed further with his attendance at the 2008 Te Kotahitanga Conference, in Hamilton. Following this event he was determined for Te Kotahitanga to be in his school. Jim's leadership in this school ended in the latter part of 2011 when he retired.

**6.2.9 Heather** (*Gisborne Girls' High School*) (55%Māori students)

Heather had had experience of Te Kotahitanga in her two previous schools, and she had been the principal of the last one. By the time Te Kotahitanga Phase 5 commenced, Heather had already begun implementing some of her previous understandings and experiences of the programme. She disclosed at a progress visit that she had been appointed as a change agent, as articulated by the Board of Trustees, to raise Māori girls' educational achievement.

**6.2.10 Daniel** (*William Colenso College*) (51%Māori students)

Daniel acknowledged having learned much from his previous experience at a school which also began in Te Kotahitanga Phase 5. He had also read about Te Kotahitanga, had attended the 2008 Te Kotahitanga Conference and had heard

Professor Russell Bishop's public presentations on the programme. He began his appointment as principal at the beginning of 2009 and expressed a commitment to improving the educational achievement of Māori students in the school. His case study is presented in the following chapter.

**6.2.11 Richard C** (*Forest View High School*) (49%Māori students)

Richard was a deputy principal at Whakatāne High School at the time when Te Kotahitanga Phase 3 was being implemented. Through this previous involvement it seemed likely he would understand the potential for change with the implementation of Te Kotahitanga in a Phase 5 school. He was keen for the school to participate in Te Kotahitanga but was aware of the possibility of teacher resistance to change that focused on making education more effective for Māori students. In 2011 Richard completed a Master's degree in Education Leadership at the University of Waikato.

**6.2.12 Rob** (*Hastings Boys' High School*) (49%Māori students)

At pre-entry occasions such as the regional, Te Kotahitanga information hui and contract meetings Rob appeared to listen carefully, but seldom disclosed his own thoughts and perceptions. All school communications could be made only through his secretary during the early intervention period, which made connecting and communication difficult in the beginning. At our first meeting Rob's management of information from the strategic documentation through the student analysis and achievement reports was meticulous.

**6.2.14a Julie** (*Fairfield College*) (37%Māori students)

Julie had had prior experience as principal of a Phase 4 Te Kotahitanga school. Unfortunately, relationships across that school and its contributing communities were fractured prior to the commencement of Phase 5 and differences were publicly aired. A commissioner had been appointed by the Ministry of Education to replace the principal and the board of trustees. This situation was distracting and was a limiting factor in making the school the best opportunity of the professional development through Te Kotahitanga.

**6.2.14b Richard C** (*Fairfield College*) (%Māori students)

Richard was appointed as the principal of this school at the beginning of 2012. He expressed mixed emotions about having left his previous school (mentioned in point

6.2.11) where Māori, and all students' achievement had increased through the ground-work that had been established with the support of an effective leadership team.

**6.2.15 PeterM** (*Taupo-nui-a-tia College*) (30%Māori students)

Peter had developed an understanding of Te Kotahitanga from reading and from interactions with other principals and was hopeful of the opportunity for the professional development to be in his school. He was well supported by members of the senior leadership team to apply for participation in Te Kotahitanga Phase 5. He was keen to raise Māori student achievement but was aware of how his school's participation might be received negatively by the town's large non-Māori community.

**6.2.16 Ross** (*Napier Boys' High School*) (25%Māori students)

Ross had had no previous experience of Te Kotahitanga before commencing the programme in this school. He appeared to be an experienced school leader who expressed confidence that most of his school would be well placed for the challenges ahead. At the first progress meeting Ross produced a student voice survey carried out by him many years earlier, reflecting that it was something which he was pleased to hear was an integral element in the Te Kotahitanga iterative processes.

In summary, prior leadership experience entering Te Kotahitanga Phase 5 was different across the cohort of 16 schools. Five of these principals had had previous Te Kotahitanga experience in Phase 3 and Phase 4 schools. Two others reported a sound understanding of the programme through their reading of Te Kotahitanga publications or from attending the 2008 Te Kotahitanga Voices conference in Hamilton, or through hearing Professor Russell Bishop presenting at conferences. They believed they had already begun implementing learnings from Te Kotahitanga. All principals had an awareness of Te Kotahitanga but to different degrees. Three expressed reservations about how to introduce the idea of participating with the whole staff, and one was fearful of how the programme might be perceived by the school's non-Māori community.



### 6.3 Why participate in Te Kotahitanga?

An important question asked of school leaders concerned their reasons for participation in an intensive professional development programme that was likely to strongly challenge their own leadership theories and practices. In the applications from the 16 principals in this cohort of schools, 75% (12) were explicit in identifying that they saw the raising of Māori student achievement in their schools as a priority, and 63% (10) identified Te Kotahitanga as an opportunity for professional development support. Richard, for example, in commenting on his first Phase 5 Te Kotahitanga school reported that:

*The staff had already been involved in professional learning which required them to meet regularly in cross curricula settings. They were already creating a school culture of critical reflection about pedagogy and data had been provided which confronted the variance between Māori and non-Māori achievement.*

In an early progress visit conversation (2010), In the application to participate, Heather explained why her school wanted to participate in Te Kotahitanga:

*We recognise that although our students achieve above national averages that there is an obvious gap between the achievement of Māori and non-Māori who attend our school. We see this as unacceptable in a school and community that is well over 50% Māori and have been building a path over the last few years to address the visible deficits that exist in our statistics. On our journey toward improvement we have laid the ground work for a shift in the way we do business and this has begun to show a change in the statistical trends as the gap closes.*

This leader considered the Te Kotahitanga professional development opportunity would provide the extra leverage needed to shift their staff and students into positions of supported cultural understanding and positive expectation for all students.

Chris explained that several actions had already been implemented in his school and he believed that formed the platform for Te Kotahitanga to commence:

*For me over the years it became a priority: to employ more Māori teachers (especially male); to explore ways to further engage our boys in the life of the school (enhance opportunities particularly in the co-curricular life of the school) so that this would lead to better academic engagement); to establish a whare and a Bi-lingual programme; to establish a hostel so that we could become a magnet school perhaps for young Māori men [from beyond the city]; and we adopted a mantra that what we needed to focus on was what was good for Māori boys as central to our work/institutions/character.*

From the artefacts analysed in the development of this chapter, principals provided examples of the earlier foundations that had been laid for addressing the challenge of school-wide change for positive Māori students' learning experiences.

As identified in the previous chapters, whakawhanaungatanga is a fundamental principle for engaging positively with Māori students. Many of these principals understood this as well. Early in our relationship, Brian for example, whose teaching career spanned 38 years including 10 years as principal, shared his unforgettable lesson about relationships with students. As a young teacher in a predominantly Māori, rural secondary school, Brian revealed that in his early teaching years much of his classroom time was spent with his back to the class while he wrote copious volumes of notes on the board. Eventually a young Māori boy caught his eye and said to him:

*“Sir, we think you’re not a bad bloke really, but if you would just talk to us we’d learn a lot more.”*

He commented that:

*It was one of those “aha!” moments that I’ve never forgotten.*

He said that this incident became very important to him throughout his teaching career in understanding the importance of engaging in relationships of mutual trust and respect with students. He had further acknowledged to his peers that from that feedback he saw that he needed to make changes to his teaching practice.

In these examples, principals indicated there was already fertile ground for change to commence and they were ready to accept the challenges of further development through participation in Te Kotahitanga Phase 5.

#### **6.4 Preparing for change**

The work before the work is as important as the work itself. The starting place for each school and its leader was different, and for different reasons. Some had already begun to implement strategies drawn from the literature on Te Kotahitanga and other sources, while at the other end of the spectrum, others worried about how they were going to persuade their staff to participate. In the group, three principals sought external Ministry of Education support from people who they considered had successful experience in Te Kotahitanga school leadership, to present at a school staff meeting. One principal explained that staff might be more receptive to an external voice and so had asked for this type of support.

A regional information hui and two induction hui with principals and leaders, preceded the first full year of implementation of Te Kotahitanga with teachers and leaders at the beginning of 2010. The following section provides an explanation of these processes and the relevant leadership narratives of experience is as follows.

##### *6.4.1 Regional Information Hui and Applications to Participate*

Regional information hui for whānau/iwi, schools and principals and boards of trustees were held to orient and outline the proposed programme of professional development to be undertaken through participation in Te Kotahitanga Phase 5. Details of the collaborative partnership proposed to be entered into were outlined at these hui. This involved providing information about the delivery and support of the Te Kotahitanga programme as well as outlining the roles and responsibilities of boards of trustees, principals, middle and senior management and teachers. This reciprocal relationship and mutual responsibility would be embodied in a contract between the University of Waikato and each school, and signed by each principal and board of trustees' chairpersons.

One principal, Greg, provided feedback about the regional hui he attended in the following way:

*The regional information hui was attended by the Principal and AP (Assistant Principal), Board members and Lead Facilitator. The information shared was both succinct and useful in understanding the future for our school.*

Applications to participate closed after the conclusion of these regional information hui. This allowed time for schools to discuss the commitment needed to successfully address the challenges of long term Māori student underachievement and to prepare an application if they were indeed, wanting to proceed.

*Consultation to participate*

The urgency in getting Te Kotahitanga Phase 5 cohort of schools underway reflected the focus on government education priorities for Māori students' success and tight timing. The time between the regional information hui, close of applications to participate, the selection process and attending the first orientation hui was only six weeks. In their first milestone report 14 principals reported on the impact of such a tight time line, for example, PeterG:

*The extremely tight timeframe mitigated against there being a comprehensive consultation process - in essence this compromised our normal consultation process.*

Despite this, PeterG added:

*The possibility of our school becoming a Te Kotahitanga school had been discussed in a variety of forums including Board of Trustees staff meetings, Kōmiti Māori, Heads of Learning.*

Another principal, Richard, reported:

*The very tight lead in time resulted in the Principal submitting the application mainly on faith regarding the capacity of the staff to embrace the Te Kotahitanga project.*

In spite of this time pressure, school principals and the boards of trustees' chairpersons worked together, usually with senior members of staff, to support and prepare their application to participate. As indicated in these narratives, principals'

preparedness to participate within tight timeframes was additionally challenging because of the time restriction to develop fertile ground beforehand.

Six of the 16 schools reported that consultation with Māori and the wider contributing communities had been undertaken as part of their application process. Nonetheless, this does indicate that tight timeframes that are externally imposed are not ideal for ensuring consultation prior to commitment.

*In school facilitation team*

As mentioned in the previous chapter, principals were advised that they would each need to establish an in-school facilitation team. The principals would be active leaders at the school-wide level and a lead facilitator would lead the classroom interventions with the facilitation team and be supported by the principal.

In their first milestone report, December 2009, principals were asked to explain how their school would ensure they had the capability to implement Te Kotahitanga. The following examples outline their considerations and actions taken to establish school facilitation teams. Jim shares:

*In formulating the team, the school considered the commitment and passion for Te Kotahitanga, the level of respect from staff and students and the community, the experience and knowledge of the philosophy of Te Kotahitanga.*

Another principal, Daniel, described his criteria in formulating the team to include:

*.... effective teachers who are committed to raising the achievement of Māori students, who had existing mana in the school to lead the programme, who showed empathy and understanding of the Māori perspective.*

William outlined the steps and considerations for team composition in this way:

*The considerations in creating the Te Kotahitanga team included selecting staff members, through an application and interview process, who were perceived to hold credibility with the wider staff as a body; exhibited leadership ability and management capabilities; and who appeared both willing and passionate about filling the position as facilitator. The*

*facilitators needed to be able managers of 'change', and therefore needed to be seen as having mana or respect among the staff as a body.*

Brian, who had earlier recalled how one Māori boy's comment changed his teaching style, always reminds him of the centrality of relationships with this comment:

*Facilitators were appointed who had good relationships with staff and students. A mix of Māori and non-Māori were appointed.*

Brian explained that teacher effectiveness was more important than teacher ethnicity. The point being made by this principal was that the most effective teachers should constitute the in-school facilitation team and that this was of greater importance than simply appointing Māori members. This point was also made by the Te Kotahitanga Director at the regional information hui prior to the commencement of Phase 5. While the challenge was focussed on Māori students' solutions will be strengthened when both Treaty partners can respect the worldview of the other by engaging in relationship of dialogue and collaboration to liberate both themselves and those who have been the subject of domination (Freire, 1970).

#### *Appointing a Lead Facilitator*

The role of the lead facilitator was to co-lead the in-school facilitation team with the principal and to provide ongoing support to teachers as they implement pedagogical changes. Prior to making their selections schools were provided with an information handbook which highlighted the pivotal role to be undertaken by effective lead facilitators along with other managers. These characteristics included the need to be recognised as effective classroom practitioners, effective in communication and facilitation skills, an ability to work effectively as a member of a team and belief in, and commitment to, the goal of raising achievement for Māori students.

Greg recognised the importance of the role of the lead facilitator in the following way:

*[Our school] has placed high value on the role of lead facilitator and has attached two management units and a place in the senior management team [to this position].*

Appointing a Māori staff member to the role of lead facilitator or to in-school facilitation team was not an essential requirement. It is interesting to note, however, that 14 schools reported that they *had* included senior Māori staff, Māori focus groups or members of the Māori community to support the integrity of Te Kotahitanga implementation in their schools.

#### *6.4.2 Hui Whakarewa*

Initiating Te Kotahitanga Phase 5 involved two out-of-school professional development training hui (meeting) held at the end of 2009. The first of these hui was known as Hui Whakarewa (to launch). The second was to support facilitators to use the observation tool. Both hui were undertaken prior to full implementation in schools at the beginning of 2010. A Hui Whakarewa was the first formal professional development activity undertaken by leaders and teachers over three days to launch the Kaupapa of Te Kotahitanga in schools. The main focus for the first hui involved using the student narratives in *Culture Speaks* (Bishop & Berryman, 2005) as a means of repositioning principals and school facilitation team members from deficit theorising about Māori students and focussing instead, on their own agency to make change.

Principals reported on their experiences as learners at these hui by describing how relationships were fostered strongly in the marae setting, on the centrality of teachers learning from Māori students' narratives of their education experiences, and in identifying some of the challenges as well as their positive learning reflections.

The purpose of the second out-of-school hui was to support the school facilitation teams to run a Hui Whakarewa in their own schools and to undertake the baseline observations of teachers. This involved introducing the school facilitation teams to the observation cycle and preparing for pedagogic change by gathering their own baseline data.

The third hui involved the in-school facilitation teams conducting their own Hui Whakarewa with teachers in their own schools with support from the University team.

*Marae venue*

Schools were strongly encouraged to hold their Hui Whakarewa on a marae. As mentioned in the introductory chapter, many teachers had not experienced learning in a Māori cultural context, particularly within the region where they were teaching. The venue of a local marae is one where teachers may begin to understand the sociocultural contexts within which their school's Māori students were located. It is also a way for the school to signal to the local Māori community that they are serious about accepting their responsibility to address the problem of Māori underachievement in education (Bishop et al., 2007). Māori protocols of engagement such as the pōhiri (or rituals of connection), and whakawhanaungatanga (the process of making connections), established the context for collaboration to begin, by bringing the participants to a place where the balance of power had shifted. Being on the marae for many, provided a context where someone else's culture was more powerfully visible and located than their own. This played out in the protocols that were established and followed, the languages that were used and the iconography and people present. Many school leaders and facilitators went from their schools where they may have been the dominant power, to marae where suddenly they were having to share power with Māori. Interestingly Māori want to share power in a school in the way that Pākehā want to share power on the marae.

In evaluating his marae experience as the setting for initiating Te Kotahitanga, one principal wrote:

*Huria Marae is an excellent venue – lots of manaakitanga.*

*Really affirming and uplifting to be together with other schools embarking on the Te Kotahitanga journey – helps to provide a sense of resilience whenever the going gets tough in the individual school setting (PeterG)*

Other references to the marae setting were made in the hui evaluations at the conclusion of the hui.

*Whakawhanāungtanga: Establishing relationships*

The marae setting was conducive to developing relationships both within school teams and across the cohort of schools as two principals expressed:



*Most beneficial was the time to bond as a team; meeting people from other schools building networks; learning more about the programme; being supported and feeling safe with this “journey”, feeling affirmed in our commitment (Julie).*

*The opportunity to mix closely with members of the Te Kotahitanga team in a non-hierarchical way helped to strengthen the bonds between the team and me as Principal (PeterM).*

Entering into the leadership change processes was by means of carefully planned, coherent steps of Māori cultural engagement between school principals, their lead facilitators and the Te Kotahitanga professional development team members. In the marae setting this relationship was expected to establish a collaborative platform from which to begin school-wide change in the interests of improved Māori learners' experiences.

Hui Whakarewa provided an opportunity to establish the relationship between school leaders and the Te Kotahitanga professional development team members and for school leaders be influenced by the Te Kotahitanga team through their modelling of the professional development that they, as principals, would in turn, be expected to support the teachers in their schools.

#### *Māori students' narratives*

In preparation for both hui whakarewa, participants were expected to have read narratives of Māori students' learning experiences in the book 'Culture Speaks' (Bishop & Berryman, 2006). At the hui they were then asked to critically reflect on these narratives in relation to their own discursive positioning and to consider the implications for classroom relations and interactions with Māori students. Eight principals reported that the book had been read in preparation for this first hui whakarewa. One principal, Brian, reported his team's preparation in the following way:

*Before the hui, and during the five hour trip to Tauranga there were discussions about the book that included discussing particular narratives and the ideas and themes of the book.*

Peter reported that:

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*Having 'Culture Speaks' to read before attending the hui was very powerful as it provided the student voice and reasoning behind the genesis of Te Kotahitanga.*

Chris explained further that:

*[A] beneficial aspect of this hui [was] experiencing the narratives [Māori students' voices] and challenging our own positioning.*

Learning to listen to the voices of Māori students about their negative learning experiences was important and purposeful in making powerful connections between the world of Māori learners and those who are in positions of power. Leaders were helped to understand how, in most cases, a Māori person's cultural identity may be different from their own. A shift in the power differential through power sharing needed to be based on relationships of mutual trust and respect in order for this change to begin in a most respectful way.

Brian, however, cautiously reported that:

*The session on 'Positioning' was powerful and at times emotional and tutors handled this delicate issue successfully. The team talked about strategies they could use with [our] staff to address and minimise these negative conversations. We also talked about the new language they had been introduced and discussed meanings and concepts.*

Fostering an environment where Māori students could bring their own experiences to the learning context could be challenging. While almost all principals reported on the centrality of reading engaged and non-engaged Māori students' engaged and non-narratives of their education experiences, they also reported on the shifts in attitudes that would be needed in improving teacher-student relationships.

#### *Timing of the hui*

Timing of the induction hui was challenging for almost all principals. Two examples were:

*The greatest challenge was getting all the reading and thinking done prior to the hui given the short timeframe and the busy time of the year. But we did it (Jim).*

Heather, however, was able to rationalise the time constraints by reporting that:

*The timing [of this first hui whakarewa] was challenging but there is realistically no time in the school year that would not be challenging.*

Most principals recognised some challenges from the outset. For example, Brian and his team travelled for five hours to arrive in time to begin their Te Kotahitanga journey. William and his team needed to leave home the night before to arrive on time. The agenda of improving Māori students' learning experiences, however, resulted in early expressions of commitment by the Te Kotahitanga Phase 5 leaders.

*Ahi kā*

'*Ahi kā*' is a Māori expression that acknowledges the contribution made by those people who remain behind to keep the home fires burning (Mead, 2003 p.41). In this context maintaining adequate staffing in the school so that school leaders could attend the Hui Whakarewa was a challenge expressed by some school leaders. Two examples were reported this way:

*It was also challenging for the school to have both the Principal and the Deputy Principal out at the same time for almost a week. It was most beneficial to have all members of the team at the initial hui (William).*

Another principal reported:

*The challenges included having limited time to prepare and understand what was happening, and having a large group of key staff leaving school for several days (Daniel).*

While reporting on a similar challenge, Richard identified the impact on senior students because of the impending school examinations:

*The main challenge was [the] taking of so many teachers out of the school at a critical time for our senior students.*

Twelve schools identified that the tight time frame between being advised of their successful inclusion in the Phase 5 Te Kotahitanga programme and the induction hui presented a challenge. In spite of the challenges that lay behind them at school and ahead of them at the hui whakarewa, all principals prioritised their time to

ensure that they and their staff were at the marae, ready to commence their leadership professional development journey.

*Leaders' reflections*

Following these hui, principals described the impact of their learning experiences. Nigel shared his introductory experience as:

*... a great event. Not only did it give a great deal of insight into the principles and practices that underpin Te Kotahitanga, but it also gave a fantastic opportunity for us to engage with the Te Kotahitanga team, and also to share experiences with other schools that are joining the programme. Of particular use were the module booklets that give detail of these important pieces of learning. Our team came away feeling very well informed and ready to go!*

As a school leader implementing Te Kotahitanga in his second school, Peter G said:

*I am in the unique position of being able to compare the induction process with that of an earlier phase [3]. I was impressed not only with the quality of the information being presented, but also with the highly effective use of time – good role-modelling of effective teaching. A slick operation – congratulations! (school milestone report, December, 2009).*

Modelling the professional development practice to principals and their school teams was explained by Greg:

*The constant positive modelling by the Te Kotahitanga team and the meaningful dialogue amongst practitioners from other schools in other areas was powerful .... High expectations had been set; every part of the hui was well prepared and resourced and that much thought had been placed on engaging us every step of the way. Interesting and innovative strategies such as 'parking it on a post-it' to avoid long drawn out discussions after every presentation became the norm. The attention to everything including the finer details made our experience as participants in the hui very easy.*

He concluded his report by stating:

*This is the best professional development that I have ever been to [and this] sums up our collective view. We returned to school, excited, with a common bond of collegiality with our other Tairāwhiti schools rather than competition, and anticipation that we were about to embark on something great (school milestone report, December, 2009).*

With the support of the Te Kotahitanga professional development team school leaders and their facilitation teams then planned the implementation of a hui whakarewa with teachers in their schools.

In summary, all principals reported positively on the beginning of their journey through Te Kotahitanga and on their preparedness to commence work on the programme in their schools.

### **6.5 Getting started in school**

Having undertaken the two out-of-school introductory training hui conducted by the Te Kotahitanga project team, school principals and the in-school facilitation teams began the implementation of Te Kotahitanga in their schools by preparing for their own Hui Whakarewa and undertaking the classroom observations. In March 2010, principals reported on the commencement of school-wide reform in their schools by replicating a hui whakarewa for their school, but located on a local marae. The following section identifies important themes emerging from their leadership actions and experiences.

#### *Marae venue*

As they had experienced in their induction hui each principal undertook to lead their school's hui whakarewa at a local marae setting. Their hui were similarly arranged so as to promote a focused initiation of the Te Kotahitanga kaupapa on teacher repositioning as well as to establish a common sense of purpose and collegiality within a Māori cultural setting and location relevant to their school community. The following two examples concern the principals' choice of marae.

*We decided on [this] marae because it was removed enough from town to create a unity without outside interruptions, it had a great kitchen, a nice feeling to the complex and a number of staff had links to the marae (Brian).*

All schools in New Zealand are located in reasonably close proximity to a marae and moreover, are likely to be located on land which is, or was once, that of the local iwi. Schools were strongly encouraged to begin making a connection with the local whānau, hapū and iwi by deliberately holding their professional development hui on a marae. A relationship with the local tangata whenua would seem to be logical since these Phase 5 schools were chosen on the basis of high percentages of Māori students. Heather explained her choice of marae for the hui whakarewa venue:

*Whangarā was chosen as our venue after careful consideration by the lead team. The seaside location itself was a key factor as we were aware that staff were giving up part of their summer holidays to attend the hui and wanted a setting to 'feed the soul as well as the mind'.*

Facilities and location were carefully considered to provide the best support to teachers' comfort and manaakitanga. Shared meals, for example, were identified by some principals as being opportunities for further discussion and developing whanaungatanga.

*Connecting with Māori whānau and communities*

Initiating change processes on a marae provides opportunities for developing relationships with Māori and whānau on their whenua and where the terms of engagement are set at the beginning through the pōhiri process. Connecting with Māori whānau and communities was identified by 12 principals as being important for improving Māori students' educational experiences. They reported that communications with Māori whānau and communities had been made in a range of ways - through newsletters, across a range of hui and with a cross-section of school personnel, including the principal and senior management staff. Ross's experience was reported as follows:

*The first cohort hui whakarewa was held at Pukemokimoki Marae. We have a well-established relationship with the marae. The Headmaster and the Lead Facilitator attended the opening of the marae, the marae chairman is an old-boy of the school. Prior to the hui whakarewa, the Headmaster and the Lead Facilitator went to his house to discuss the programme, Māori achievement and whether or not we would be able to hold the hui at the*

*marae. He was glad that we had visited and asked for his support. His impression had been that our school was not doing particularly well for Māori students - however he is changing his thinking.*

Brian described how the Māori community were invited:

*As part of the final night, invitations were sent to the community and the Kaumatua of our region. There was a positive response with many of these people attending our presentations and the meal that followed. The feedback that we were given from the community was heart-warming and genuine. It felt as if we had made a big step into the community and we were fully supported by them.*

Twelve of the 16 principals reported that Māori whānau had been invited to, and had participated in, the hui whakarewa and that they had provided positive feedback.

## **6.6 Ako**

The interactive and reciprocal relationship between the teaching and learning process is expressed in Māori terms as ako. Principals' active participation with their school's facilitation team seemed to be apparent in their willingness to be involved, and showed they were able to be a leader and a learner as in following two examples. In the first example, the principal was also a classroom teacher who made the following comment as a learner in the classroom:

*As a teacher of one class, I have been observed two times [by the school's facilitation team] and the feedback meetings along with the co-construction meetings have made me very aware of the need to base any actions/goals on measurable goals. I have been supported in trying new ways of teaching (Greg).*

Another principal who was also teaching a class made the following comment about his experience as a learner:

*[I have] been observed teaching a class and received feedback on that class. He also attended the co-construction hui that related to the class that he taught (Ross).*

These two examples demonstrate how being positioned as a learner provided principals with an opportunity to make sense of the processes involved in changes in classroom practice and in turn, better able to support their teachers.

Following his introductory experience Brian had expressed caution in the way that staff would be introduced to 'positioning'. Helping teachers to understand that the discourses from within which our understandings have developed potentially influences the way in which interactions with others are undertaken. As with the Māori students' narratives informing the development of Te Kotahitanga, Brian reported his approach to introducing 'positioning' this way:

*One of the highlights of the Hui Whakarewa was that the staff participated fully in the positioning exercise. It helped that we had a large number of staff [teachers] who were prepared to tell their stories and these proved very powerful in assisting [other] teachers to examine their own position [in relation to Māori student learners].*

Narratives of teachers' education experiences seemed to have been a powerful educative tool in supporting better understandings of the power imbalance in classrooms. With the help and support from the Te Kotahitanga professional development team members Brian reported that he was able to successfully support his teachers to consider the impact of their practice on Māori learners and begin to make shifts in classroom practice.

## **6.7 Changes to school systems and structures**

The following section outlines some of the changes to the school systems and structures within the first six months of implementing Te Kotahitanga. Themes emerging from the principals' statements include the establishment of the in-school facilitation team, assigning a dedicated work space, school policy consideration as well as changes made to the way in which classes and teachers were timetabled.

### *Facilitation Team*

Following the introductory hui, principals were asked to re-confirm the composition of the in-school facilitation team as changes may have occurred since the initiation processes had begun. The in-school facilitation team members would continue to be supported by the Te Kotahitanga research and development team and in turn, the



in-school facilitation teams would lead the professional development with teachers in their schools. The intention of this approach suggested that the responsibility and the mana of the change processes might best be owned and sustained within the school, as opposed to an expert model where an outsider would provide teachers with the professional development then leave them to undertake the work. Principals and the school facilitation teams working together would mean that they would be more immediately and regularly available to provide support to their teachers.

Thirteen of the 16 principals reported that identifying the 'right' people to lead their team was crucial. Richard, for example, stated:

*The organisation of our facilitation team is our most significant change to our school structure. The involvement of senior staff in our facilitation team gives extra credibility to the changes in teacher thinking and teacher pedagogical practice that we are seeking to bring about).*

Heather reported on how she strengthened the composition of her school facilitation team this way:

*Having the timetabler [staff member] as part of the Te Kotahitanga team has allowed for the configuration of classes and staff to form the most effective groupings of teachers around classes. This has provided the team with balanced groups of staff to support the repositioning processes.*

This principal's deliberate action of drawing on skills and knowledge across the team maximised the use of effective teachers to support their peers through the change processes. Chris reported why the choice of staff was so important:

*Getting the facilitation team personality mix right and ensuring that the team does in fact work as a team.*

Cohesive leadership of the professional development across the school seemed to have been a carefully considered strategy. PeterG reflected on how he and his team began to operate:

*This time was used to discuss, prepare, and reflect as a team. Key focus areas were to look at each individual's strengths across the facilitation*

*team; what opportunities can we maximise or implement during the hui whakarewa and what challenges may arise and how we will deal with these? We also looked at our team strengths and allocated designated activities and presentations both individually and collectively.*

The staffing of classes was also identified by principals as a way to support the interchange of an elder or expert providing help and guidance to a younger or less expert teacher. This is known as the tuakana-teina relationship which is a common Māori teaching and learning practice. As in the *ako* process, it is important to appreciate that the roles may change at any time one where power is shared to support and achieve the best possible outcomes. Implementing these principles and practices also promoted the emergence of leaders, other than the principal, and so further enhanced the sustainability of the change processes.

#### *Management units*

For some principals, implementation process included the apportioning of school management units as a means of recognising the work involved and staff commitment to raising Māori students' educational achievement. Management units carry with them financial recognition for undertaking additional responsibilities. By June 2010 six principals had recognised the centrality of the role of the lead facilitator, and in two cases, the lead facilitators were additionally appointed to a role on the school's senior management team. In this way, the in-school lead facilitator roles were given opportunities to exercise power that they may not have previously held.

#### *Designated work space*

Designating a space for the professional development activities of Te Kotahitanga was reported on by 12 principals within the first three months of implementation. Peter G explains:

*The establishment of an appropriate space for Te Kotahitanga has been a high priority. The room now designated for Te Kotahitanga not only is centrally located in the heart of the school, it is also a place where interactive co-constructive hui can occur while at the same time for the Te Kotahitanga facilitator team to have a functional work space.*

Interestingly, seeking a designated work space for Te Kotahitanga activities was supported by the principals to further recognise the importance of the professional development activities to be undertaken. Meetings and discussions could also proceed uninterrupted in a dedicated space.

*Changes to School policy*

A commitment to changing school policy was evidenced in policy documents on school recruitment processes such as advertisements and position descriptions. For example, PeterG reported that he was:

*Re-writing individual job descriptions for each member of the SLT (Senior Leadership Team) as well as a collective one for SLT as an entity with the principal establishing himself in the role of being the school's pedagogical leader. He further elaborated:*

*Participation in Te Kotahitanga is a condition of employment for all teachers at this school.*

Policy changes such as these were ratified by the Board of Trustees. Also, at this school all other professional development initiatives were required to be compatible with Te Kotahitanga.

Chris' deepening understanding of Te Kotahitanga was reflected in his statement of systems and structures (June 2010). He was also re-thinking key job descriptions in the school, such as heads of department, heads of faculty, deputy principals, perhaps even the principal's job description as to how this might need to reflect the commitment to the principles of Te Kotahitanga.

*Timetable change*

Changes to school meeting times to best support the professional development were reported by seven principals in the initiating period of Te Kotahitanga. PeterM, for example spoke of changes he implemented:

*We have eliminated some existing management groups in the college to accommodate Te Kotahitanga co-construction meetings. We have also changed our meeting times and made school time available for hui.*

Chris also explains organisational change to support the professional development this way:

*We have changed the staff meeting / professional learning time to allow Te Kotahitanga to be the prime focus .... We have created time for co-construction meetings which are uninterrupted, and which override any other commitments. We have reduced the number of meetings so that Te Kotahitanga is not seen as an extra.*

Re-prioritisation of meetings to support the institutional changes helped to ensure the professional development was not an ad hoc activity but central to embedding change. Further evidence of this is provided by Chris:

*All staff were required to take part in the [Te Kotahitanga] programme and it was declared that no practices or co-curricular event had priority over Te Kotahitanga obligations. ... A weekly meeting of the facilitation team had been diaried for the school year.*

The challenge identified by this principal was that he stated the need to ensure staff 'buy-in' and to ensure understanding and positive support for teachers. In this school the mandate that the Te Kotahitanga professional development was a school priority was made explicit. However, not all staff members were immediately receptive as some principals identified:

*There had been positive shifts by staff although this is not universal. In fact interesting challenges arise when you are involving the whole staff in Te Kotahitanga (PeterG, school milestone report, June 2010).*

After three school terms of implementation Brian reflected on strategic changes needed to the school's systems in the following way:

*I am reflecting more strategically about our systems and institutions in terms of how they are supporting (or are barriers to) Te Kotahitanga goals and objectives (school milestone report, June 2010).*

In summary, each principal developed his or her own way of implementing the system changes needed to support commitment to improved Māori student learning experiences. While changes may not have been universally accepted, reflecting on,

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and making adjustments to school systems and structures was nevertheless invariably ongoing.

### **6.8 Maintaining the change processes**

After three school terms of Te Kotahitanga implementation principals' broader reflections on, maintaining the change processes and the implications for their leadership varied. For example, Jim reported:

*The first [priority] is to maintain the focus and energy for Te Kotahitanga with all of the other influences that are part of my day to day work. I am constantly reminding myself that the major influence that underpins all the work that I do and underpins our school development is Te Kotahitanga. One has to focus really hard on that as it is very easy to slip into a different and perhaps more traditional model.*

As Jim highlights, his leadership consciousness as to why he is leading school change was constant. He acknowledged that defaulting to traditional teaching and leadership practices could be easier than the challenges that come with change.

Similarly, the following two examples demonstrate how leaders responded to the challenges of supporting teachers to move from deficit to agentic positionings; and of focussing on their own agency; what they could achieve rather than on what they couldn't. Chris for example was concerned with:

*Responding to deficit comments in a respectful and non-confrontational way.*

In his comment, Chris is indicating that he has to consider how respectful his responses might need to be. On the other hand, Greg's experience was different:

*When an individual teacher (including myself), slips back into a non-agentic position or statement, other staff quickly come to the rescue.*

In this experience Greg is highlighting how the teachers and leaders have demonstrated their understanding of whanaungatanga in their support for him as the school's principal.

Eleven principals reported that professional reading was deepening their understanding of the Te Kotahitanga kaupapa. For example, PeterG reported that:

*I continue to read widely especially in areas of social justice, moral purpose, ethical leadership, differentiated instruction, personal learning.*

Two principals wrote that they were listening to staff more and reflecting on what they were saying. Eight principals reported on the positive shifts in teacher practice after three terms of implementation as seen in the following examples:

*I have also seen shifts by some staff in the nature of conversations between them and other teachers – the conversations are pedagogically-centred rather than being deficit learning [theorising] in nature complaining about students. Teachers enjoying sharing their success stories with others – deprivatising teaching practice through the opening of classroom doors and the sharing of information, resources and perspectives on learning and teaching (PeterG).*

*Focusing on learning and not behaviour was occurring (William).*

*[Seeing] the growth of new leadership and new strength in staff leadership. It has seen some leadership members hit their stride with some serious 'light bulb' moments as they have repositioned from managers to leaders in a sustainable way (Heather).*

*Chris: I am now presenting in my role as Principal a clearer focus on things pedagogical and perhaps letting good pedagogy have precedence over good administration demands as far as possible (Chris).*

In summary these reflections of leaders' experiences provide some important insights into the process of leading and maintaining change in school.

## **6.9 Challenges of Change**

Change is invariably challenging. This is particularly so for principals seeking to influence the pedagogies of those teachers whose cultural background, values, beliefs and experiences are different from those of Māori students. Teacher resistance manifested itself in a different way as Brian reported:

*At the early stages, there was a certain amount of staff resistance to the hui.*

Daniel explained his experience at this point was:

*Managing the tension between staff who are variously involved in Te Kotahitanga and those not involved.*

Another dimension of resistance was outlined by Heather who reported:

*Along with the positives, this programme has surfaced underlying tensions and issues that have existed in some areas of our school. An example of this has been the undermining of the programme by our Māori Department in an attempt for them to put their cultural stamp on the process..... The introduction of Te Kotahitanga has also highlighted the fact that student numbers in Te Reo classes are less than 10% of a student population that is 63% Māori. This is a reducing trend for the last couple of years..*

Heather added:

*A second tension has emerged surrounding ageism within our school. With a significant portion of staff over fifty years of age, having a (relatively) young facilitation team has been challenging for some. Some of these staff have felt quite threatened by the process and have been resistant to the programme and the shift in school culture that is in progress. The lead team has spent considerable time reflecting on the possible reasons behind these feelings and has consulted with advisers and SMT [senior management team] to look for solutions.*

These challenges presented issues that were complex and difficult to address. Shifting away from one's normal way of operation can be a threatening experience, which might reveal limitations to one's professional practice that render one's practice inconsistent with the interactive principle of ako. Changing one's practice may be considered too challenging and too time consuming, and so there is a strong preference for maintaining the status quo.

As mentioned earlier, there was some resistance to the implementation of Te Kotahitanga and even after three terms, some of this persisted. Where resistance was expected to be highly challenging, three principals sought external support

from an outsider, a person who had also been a principal in a previous phase of Te Kotahitanga. A staff presentation by this person was reported to have allayed teacher apprehension and enhanced understandings of the wisdom of behind this teacher professional development initiative. Nevertheless, despite the provision of Te Kotahitanga professional development programme and the additional support opportunities, offered, there were a few teachers who remained steadfastly resistant to engaging with the professional development. One principal, Greg, reported:

*[A] leader in [one] curriculum area was, and still is, a total sceptic. Agentic is not a word in this leader's vocabulary.*

Managing teacher resistance involves unrelenting attention from leadership that supports improved classroom and school wide changes.

Despite these challenges, at the conclusion of their hui whakarewa with their own school staff three principals reported a more positive outcome. For instance, Ross explained:

*As a result of the hui whakarewa, people have rearranged [students in their] classrooms into groups [not in rows] and have reported positive results from allowing students the opportunity to discuss their learning. People have also been grappling with their understanding of cultural appropriateness and responsiveness.*

In explaining his experience of the challenges of change PeterG said:

*I enjoy the intellectual and moral challenges which come with leading school-wide pedagogic change. I know that it is a long but necessary road to travel if we are to live in a socially just world. As a Principal you want to leave a legacy – what is satisfying here is to empower teachers to be leaders of learning and challenge the hierarchical approach to power which is well ensconced in schools. The principals of the future are being created through the Te Kotahitanga professional development programme.*

After three school terms of initiating Te Kotahitanga in school, Heather reported:



*We have faced many challenges as we have implemented this project. We knew that if we had done what we always did we would get what we had always got.*

This comment by Heather encapsulates the many years of New Zealand education history during which Māori students achieving success “as Māori” has not been addressed. Implementing Te Kotahitanga has not been easy for these principals, but with the help of both internal and external support, they have achieved a great deal of success

#### *Changing the dominant culture*

Regular Te Kotahitanga operational visits with principals began in Term 1, 2010. Eighteen percent (3) of principals and their Te Kotahitanga co-leaders identified that changing the dominant culture was still a critical and school-wide issue.

#### **Conclusion**

These principals in Te Kotahitanga Phase 5 Schools introduced teachers in their schools to the professional development designed to improve Māori students' educational experiences. This required of them a wide range of learning, involving re-positioning, deliberate actions and critical reflections. As outlined in this chapter, the change process within schools began with the principals and required their continued involvement and commitment throughout, both as learners and leaders. The changes achieved were not without overcoming the challenges that arose from the strong resistance of a small group of teachers.

Looking back over the three school terms, Greg's reflections of his experiences of beginning his journey through Te Kotahitanga were:

*Each time we have a [Te Kotahitanga] hui I am able to reflect on what [our school] is/is not doing to promote our core business. This is a highly valued time to listen, reflect, and contribute to what exactly my role and responsibilities as principal actually are. I have never had this opportunity in the 14 years as a principal. While we have made real progress and I believe meaningful advances in doing better at our core business, Te Kotahitanga has put a very structured and valued road map in front of me.*

Principles embedded in āhuatanga Māori (being Māori), whakawhanaungatanga for example, had begun to feature in principals' perspectives and demonstrate a genuine commitment to improving Māori students' education experiences and succeeding academically.

Following the introduction of their initiation of Te Kotahitanga in their schools, principals were asked to identify their next steps in the development of Te Kotahitanga. Discussion and analysis of the next steps, as planned and implemented by one of these principals, forms the basis of the following case study chapter.

## CHAPTER 7 WILLIAM COLENZO COLLEGE CASE STUDY

### *He Tangata Marae*

A person who exemplifies qualities of a marae

The story of the leadership in this school is characterised by the metaphor “*He Tangata Marae*”. This metaphor can be understood as referring to the ability of one person to epitomise all the qualities one would expect of a marae (Milroy, 2011).

### *Preamble*

This leadership story begins with the Principal’s reflections of his own schooling together with his unorthodox education experiences leading to his appointment as a first time Principal in 2009. He then explains how he had already begun implementing changes, with the full support of the Board of Trustees, and the professional development provided through the implementation of Te Kotahitanga Phase 5. This includes bringing together an effective leadership team comprised of those whom he considered would be able to influence changes in the classroom and across the school. He provides descriptions of the challenges associated with change processes and shares his views of what he saw happening as a result. Achievement results after three years of implementing Te Kotahitanga is presented to show what happened for Māori and for all students. This case study concludes with an explanation for the application of the metaphor ‘*He Tangata Marae*’.

### *Making whakapapa links*

The following historical account is a whakapapa that connects me to the tribal region, Ngāti Kahungunu, where this case study school is located. Recounting this whakapapa when entering another tribal territory is a cultural expectation of engagement.

Early in the history of Ngāti Awa there was a division of its people, known as Te Tini o Awa, the multitude of Awanuiāraangi I, who once lived in areas of Hawkes Bay before Ngāti Kahungunu occupied the region (McEwen 1990, p.18). The ancestor, Kahungunu, was born near Kaitaia and had been involved with Ngāti Awa in the far north (Te Ara, 2006). Over time he made his way down to the

Hawkes Bay region as he journeyed, and also at his destination, he took several wives including a wife and a child in Whakatāne (p.152). Generations later one of his descendants, Uiraroa, who was raised at Matahiwi Marae, not far from a group of Te Kotahitanga Phase 5 schools, married a Ngāti Awa chief, Awanuiārangi II. They made their way to Te Teko near Whakatāne where they settled. Two meeting houses in Ngāti Awa today are named Uiraroa in remembrance of her.

Making this whakapapa connection links me as a Māori researcher with my ancestors as early inhabitants in this school's location.

### *Researcher positioning*

In this case study, I am positioned as an insider and an outsider. As explained I am an insider with historical connections to the area which also suggested the potential for whakapapa links to Māori students at the school. My only familiarity with the location was as a past pupil of the neighbouring Catholic secondary school for Māori girls.

Without any previous connection with this school I was simultaneously positioned as an outsider. Te Kotahitanga operational interactions with the Principal of this school began when they joined Te Kotahitanga Phase 5 at the end of 2009.

## **7.1 Introduction**

This case study begins with a brief background to William Colenso College prior to the commencement of Daniel Murfitt, the incoming leader, as Principal to the school in 2009. It draws on Daniel's pre-tenure position paper for Māori Achievement (December 2008) which was presented to the Board of Trustees. This plan and his baseline data analysis was the starting point for responding to findings of the Education Review Office (ERO, 2008) where concerns for Māori students' learning and achievement were expressed. Daniel outlines his school-wide vision and rationale for Kaupapa Māori to become a normal and everyday part of the school's learning environment. An implementation strategy sought to ensure all staff and the Board of Trustees were aware of the proposed change processes. He describes the steps undertaken before the opportunity arose to participate in Te Kotahitanga Phase 5 in the latter part of 2009.

## 7.2 School Background

William Colenso College is a state owned, co-educational urban school located in Napier, a city in the Hawkes Bay region. In the school's application to participate in Te Kotahitanga Phase 5 (August, 2009) the school demographics included a total of 540 enrolled students at Years 9 to 13, 274 (51%) of whom identified as being Māori and 53 full time teachers.

The following National Certificate in Education Achievement (NCEA) achievement data was provided by the principal. It is based on the percentage of the school roll in 2008.

**Table 4 William Colenso College 2008 NCEA roll based% achievement**

<b>2008</b>	<b>William Colenso College All students</b>	<b>William Colenso College Maori students</b>	<b>Decile 1-3 Comparison schools</b>	<b>National All students</b>
Level 1	56.1		49.5	63.2
Level 2	40.4	30	52.6	65.7
Level 3	29.7	21	33.8	53.1

This table shows that at Level 1 the difference between the national achievement figure (Column 5) of 63.2% and William Colenso College figure (column 2) of 56.1% was 7.1%. No figure for Māori at William Colenso College was provided. At Level 2 the difference between the national achievement figure of 65.7% and William Colenso College of 40.4% is 25.3% whereas the Māori students at William Colenso College when compared with the national figure of 65.6% the difference was 35.7%.

At Level 3 the difference between the national achievement figure of 53.1 and the William Colenso College 29.7% is 23.4% whereas the Māori students at William Colenso College, when compared with the national figure the difference was 32.1%.

William Colenso College's achievement compared with comparison Column 4 shows the decile 1-3 comparison schools achievement. This highlights further disparity for Māori student achievement at William Colenso College particularly at NCEA levels 2 and 3.

Education Review Office (2008) expressed concerns for the achievement of Māori students at this school by reporting:

*senior managers needed to exercise strong leadership and work with urgency to empower Māori staff, students and whanau to work together to develop an holistic school-wide strategy for education of Māori students. These areas include the bilingual unit, Māori department and the mainstream section (p. 12).*

A specific ERO recommendation was the urgent need for the school to develop and nurture Māori leadership capacity, to identify and implement strategies that increase the Māori dimension and student participation across the school and to embrace tikanga Māori practices across the school. Increasing teachers' knowledge and understanding of tikanga Māori practices and school kawa in order to support Māori initiatives and cultural activities was also clearly stated.

Initiatives to engage Pacific students, on the other hand, were effectively integrated into the school to provide enhanced opportunities for Pacific students to be successful with their learning.

At the end of 2008 Daniel Murfitt was appointed as the incoming Principal of William Colenso College. His tenure commenced in January 2009.

### 7.3 Daniel Murfitt's Story

Daniel was born on a farm at Pahiatua 45 kilometres south of Palmerston North. When asked what learning experiences may have influenced the development of his educational leadership he readily identified a primary school teacher, Bill Hamilton, and the influence of that experience:



*We were just a small rural school up to Year 8, Form 2, and Bill had brought in te reo Māori and kapa haka [into the school] ..... I remember enjoying it.*

Reflecting on his secondary schooling at St Patrick's College, Silverstream near Wellington, he recalled:

*My influences there were probably from negative experiences, highly negative experiences. [However, one positive experience] was because I knew the teacher and he knew me and the lessons were engaging. [But] there were more negative experiences. Most of our teachers were priests who were incompetent and not confident.*

From primary schooling Daniel learnt how agreeable learning could be when there were positive relationships with the teacher and where teachers seemed competent. He also learnt from this secondary school experience what did *not* constitute good teaching practice saying:

*When I was able to reflect on that later, you know, I saw what they didn't do as opposed to what they did do.*

At this school, however, he did learn that helping someone else to learn would contribute to his own understanding:

*One experience at school which I do remember very clearly was one exam I did incredibly well in. I did well because I tutored my mate who was struggling all year and the tutoring process got him his top mark by about 20% and it made my mark go much higher too because I actually started to understand the process of learning. I remember that clearly as well.*

In the way that Daniel describes, this is a good example of 'ako', that is, a reciprocal process of teaching and learning.

While still at school Daniel rejected all peer suggestions he would become a teacher insisting:

*No, I'm never going to go teaching. There's no way!*

He attended Otago University by studying law at first but at that time admits:

*I was just, really, was lazy. And then finished off with a BA, went overseas for five years.*

Instead he spent time overseas starting with working in the gold mines in Australia, time with Bedouins in the Jordan desert and staying with Palestinians for a year. He

regards these experiences, including learning languages, as ‘quite an influential time’ for himself through experiencing and understanding cultural differences.

On his return to New Zealand he found it was ‘*really, really difficult to settle down*’. He admits ‘*not doing much*’ and didn’t really have any passion about teaching but entered teacher training anyway. After teaching for 10 years, overseas called him once again. London, he acknowledges was another critical point in developing his understanding of education in other cultural contexts and of what he didn’t like:

*In East London, resources, conditions, just the whole education system was just appalling.*

Six months teaching in London was all he could manage so he left to try something different. Supervising 20 illegal Bosnian workers to dismantle warehouses was a welcome change after the teaching conditions in East London. This was something he was successful at and really enjoyed. For Daniel, this was another opportunity to develop understandings of another culture.

Years before he had promised himself he would never go teaching, never return to Pahiatua and never live in Hawkes Bay, yet he found himself teaching at Pahiatua College. This, he said, turned out to be a great opportunity for him. He enjoyed being there, enjoyed the connections with the community and the students and the possibilities a small school offered to advance and do different things. He acknowledges the Principal at Tararua College at the time, who supported him by appointing him to a leadership role and the responsibility also for leading alternative education. This provided him with the opportunity to respond to challenges and sustain his interests. Getting bored without a challenge is something he recognises about himself.

Positive learning experiences are memorable because, as he describes:

*It’s the little moments which create that background part of your consciousness.*

In spite of a seemingly unusual journey towards school leadership, he was learning to make connections across different cultures through these experiences and



bringing them forward into his next teaching role in New Zealand. On reflection, Daniel did concede his background to teaching was ‘*a bit bizarre*’.

*Feedback from a Māori student*

A teaching experience he has never forgotten was of a Māori student who gave him feedback:

*There was this Māori girl. I've met her again. She's a PE [Physical Education] teacher. She was the only Māori girl in my class and I knew she was a bit hard [to deal with] but we had quite a good teacher-learning relationship. She wrote me quite a good letter at the end of her first year at university thanking me for what I'd done as Dean to help her. And I'd never ever considered it. It's a real pity I never kept it.*

When asked why it was a pity he replied:

*Things like that help to remind you that's where I've got to in my thinking.*

Seemingly Daniel had underestimated his capacity for establishing relationships of mutual trust and respect. He elaborated:

*She said things like 'you always expected me to do that work' and 'you always expected me to pass' and 'even when I was playing up' and 'others expected me to do worse', you always expected me to get there' which is the mana motuhake bit.*

Mana motuhake refers to the right or condition of self-determination was in the case of the ancestress, Wairaka, who agentically positioned herself to assume a role normally exercised by men. Daniel's reflection here refers to where a teacher has created opportunities for students to develop independence in their learning through relationships of inter-dependence, where power is shared and mutually beneficial. His reflection of this student's feedback he regarded as ‘*valuable*’ and regretted not having kept the letter. It seemed to Daniel that teachers can never underestimate the influence they might have on their learners.

*Developing a culturally responsive pedagogy*

Daniel considered there was a gap in his understanding of Māori:

*I realised that the big deficit in my learning was my understanding of things Māori and te reo Māori. I went to Te Wānanga o Aotearoa and studied in Palmerston North for a year.*

He describes this learning experience as:

*It's probably the best thing I've done to attend Te Wānanga [o Aotearoa]. I was in an environment with maybe 20 people and I was one of three Pākehā people there. I was made to feel so welcome. The learning was through waiata which was just so foreign to me but at the time it really supported my pronunciation.*

Just as important as the language itself, Daniel was beginning to appreciate multiple literacies and contexts for learning. He explained he had learnt more than he expected.

*I just didn't know te reo [Māori] at all but I totally learnt more than te reo. The tutors were fantastic and I learnt with that group of different ways of learning as well. And I learnt a lot about tikanga and a lot about the people I was with. So I gained a much better appreciation of Māori people really by doing that [course] and the connections I gained were very, very good and long lasting. It really supported my work in the school where I was a deputy principal because the people were connected to that community.*

These learning experiences, he believes, have continued to influence his teaching philosophy and pedagogic practice 'big time'. He explained that:

*Through those [two experiences] I would do different things in the classroom.*

When asked how the learning experience influenced his teaching and leadership practice he recalled that as a learner he felt:

*welcome and safe, completely safe. I felt valued for who I was. I felt safe in the fact that it didn't matter that I didn't know or that I would make mistakes. I felt that the variation in learning styles was very good as well. I felt the group work was great.*

He identified what it was that influenced him:

*It [the pedagogy] was different. Very different.*

I asked him if he could see a parallel pedagogy between Te Wānanga o Aotearoa and Te Kotahitanga he replied:

*Yeah, big time. And it's hard to pin-point it isn't it?*

Drawing on his intuition, he says:

*Often it's a feeling. But it's around the feeling of what's going on. .... And a lot of it is relationship based. [It's] the nature of walking in to the class and the things that happen around that. The way you start the class. The way you finish the class. The way you are interacting with others and having the opportunity to interact with others in the class.*

It might appear strange that a Pākehā could be comfortable explaining his feelings about learning in a Māori space where he was in the minority, but then openness seems characteristic for him. The environment was working for him and he felt safe. Daniel explained that he saw parallels between his experiences as a learner of te reo Māori and what he had read about the Te Kotahitanga Effective Teaching Profile before entering Te Kotahitanga Phase 5.

Daniel's consciousness of Māori learners developed from an early age and through a range of experiences. He enjoyed challenge and seemed to have followed his instinct and conscience in navigating an unusual path towards becoming a school leader. The metaphor '*ma te wa*' resonates with a journey in which Daniel acknowledges aspects occurring at different, but 'right times' towards his school leadership.

#### *A Learning to lead experience*

Daniel was Deputy Principal at Flaxmere College in 2008. He provides an example of learning to lead in anticipation of Te Kotahitanga Phase 5:

*There was a massive focus on Māori student achievement and they'd utilised some of Russell's [Russell Bishop] work, the Effective Teaching Profile and we had tried to incorporate some of those principles into our own charter*

*there and into our own development of staff. And so I had done some reading on it anyway and I understood the benefits of it [Te Kotahitanga].*

His leadership apprenticeship at this school ended in December 2008.

#### **7.4 Board of Trustees Support**

During 2008 a member of the school's Board of Trustees had contacted the Te Kotahitanga office at the University of Waikato seeking to participate in the Te Kotahitanga project. The opportunity wasn't available at that time but this was an early indication of the school's interest in enhancing Māori students' educational experiences.

*"Funnily enough" Daniel reflected, "I knew they [the Board of Trustees] would be into it [Te Kotahitanga]". As he answered he was thinking in turn of each of the Board members who he considered would be accepting of the vision he was proposing. He said:*

*I just knew that they were completely open for something like this to happen.*

At the commencement of his appointment as Principal, Daniel had a clear sense of the direction he would lead the school and he knew he had the full support of the Board of Trustees.

#### **7.5 Creating the Context for Change**

Daniel Murfitt was appointed Principal of William Colenso College at Napier and commenced his tenure in January 2009. When asked why he applied, he stated simply:

*because really the school was failing Māori kids.... I thought I could make a difference [for Māori achievement].*

When he first started at this school, however, he recalled his first observations:

*There was nothing to tell me that there were Māori students here.*

He knew this was odd since there was a high percentage of Māori students at this school. There was no visible Māori cultural iconography nor any sounds that told him Māori students existed as Māori there.

Creating the context for change began before Te Kotahitanga Phase 5 became available in this school. He had compiled a profile of what was happening in the school by drawing on his experiences of addressing Māori student outcomes. In a position paper to the Board of Trustees (December 2008), he stated that Kaupapa Māori would inform normal and everyday parts of the school learning environment. He used the following definition from Gardiner and Parata (2007) to explain Kaupapa Māori as:

*‘A way of thinking, viewing, knowing, understanding and behaviour that is specific to Māori culture, context and circumstance’.*

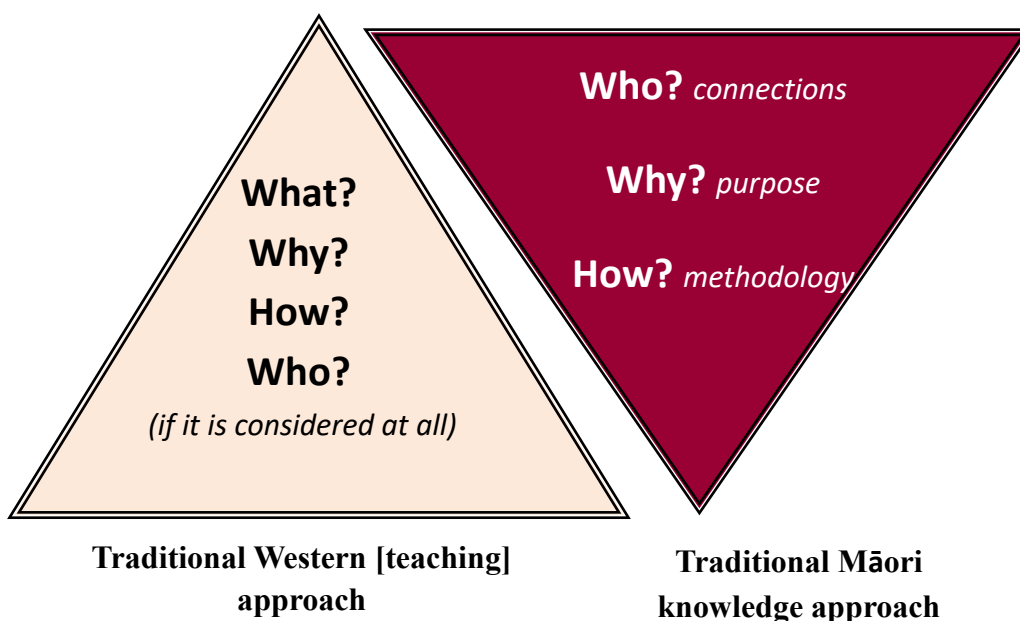
The rationale in this vision set out the following points:

- Valuing the culture and identity of Māori learners and contribute to the building of self-esteem, preparedness and receptivity to learning.
- Promoting positive and constructive teaching and learning relationships.
- The National Education Goals (NEG) implicitly encourage Kaupapa Māori.
- Focussing on creating a culture where Māori enjoy education success as Māori (Ka Hikitia).

*Ka Hikitia – Managing for Success 2008 - 2012*

Ka Hikitia Ka Hikitia – Managing for Success 2008–2012 was a strategic direction set by the Ministry of Education that set out that sets out specific outcomes, priorities for action and targets over the five-year period to realise Māori potential. Three key principles of the Ka Hikitia strategy were that Māori students had potential, the advantages of their own culture and were inherently capable. He recalls vividly, a presentation by Apryll Parata, Deputy Secretary of Māori Education, explaining:

*She had tumbled the traditional teaching approach upside down to demonstrate a differing approach to teaching that was more inclusive for Māori learners in the following way:*



**Figure 5 Western and Māori approaches to knowledge acquisition**

As defined by Daniel, this diagram illustrates the difference between a western education approach which sees the power in classrooms being determined by the teacher. The traditional Western approach to schooling for Māori students, as culturally located people in everyday classroom activities, has not been recognised as a priority of engagement. On the other hand, a traditional Māori approach is based on whakapapa, that is, who you are and the connections to be made to other people and the environment. Daniel was making the point that connecting authentically with Māori students, as culturally located individuals needed to be prioritised in this school. Once this occurs, he understood from the range of his own cultural experiences, then progress was likely to see improved interaction between teacher and student. Daniel said:

*I totally got this. It made sense to me. Establishing the relationships was critical and that a personal approach will work for all learners but the fact is an impersonal approach will not work for or with Māori learners.*

The diagram provided by Daniel ‘crystallised’ the difference between Māori and non-Māori ways of understanding the establishment, sustaining and valuing of relationships.

### *Whakawhanaungatanga*

The Education Review Office (2008) reported that relationships between teachers and students were mutually agreeable. However, Daniel was also aware that:

*the staff felt that they had fantastic relationships. They were saying “we have great relationships with our kids” but I knew that those relationships were soft.*

By ‘soft’ he explained that the relationships did not include, firstly, rejecting deficit theorising as a means of explaining ongoing underachievement and concurrently, teachers having high expectations of Māori students.

*I saw it within two weeks of being in this school. I knew too because the achievement was very low, the school didn’t feel like a Māori school even though there was 40 something percent Māori. There were no overt signs of valuing anything Māori.*

Seemingly his experience as a te reo Māori student, together with the impact of Figure 6 showing the two approaches to knowledge acquisition triangles, helped him to make the connection with how fundamental relationships were, if Māori were to succeed as Māori.

### *The Māori Bilingual Unit*

The most urgent challenge facing the school were the issues highlighted by the ERO report (2008), that the school should develop a holistic school-wide strategy for the education of Māori students *with* the wider school community. Specifically, the report focussed on the bilingual unit as needing to develop Māori leadership capacity both within the unit and across the school. ERO recommended that te reo me ona tikanga Māori should be related to Ngāti Kahungunu the tribal group on whose land the school was located. In a school with a high percentage of Māori learners (51%), the evidence showed little authentic knowledge was being shared in order to influence other parts of the school. Rather, the reverse appeared to be happening.

In 2009, Daniel undertook a formal review of Māori student performance within the bilingual unit as compared with mainstream classes. Examples of concern he explained as follows:

*Eleven out of 18 [Year 13 students] did not achieve a qualification. Of the 30 students who started in one of the bilingual classes at the beginning of this year [2009], 13 had been stood down and 4 had been suspended. These 17 of 30 students in one class were at the hard end of the discipline system for behaviours outside of class. Across the whole school, [by comparison] only 8 students had been suspended all year.*

Negative perceptions surrounded Māori student behaviour within the bilingual unit was explained by him this way:

*There was a real sense that the word “bilingual” within the school, outside of that class, was seen as a swear word. There was this really strong perception that those kids go out and could be quite destructive around the school. The older kids in the [bilingual] unit just followed that culture because there wasn’t any challenge from within. There was underachievement, very low achievement and they weren’t achieving with their reading either.*

Daniel’s leadership priority was to better address the potential of Māori learners in the bilingual unit. He wasted no time in establishing a picture of what the situation was and how it was going to be addressed.

### *Hegemony*

Hegemony is the practice of a person, persons or group of people who exerts power over another to the extent that the less powerful people may come to believe that they and their culture are deficient or inadequate. In this school power and control of Māori language, tikanga and cultural activities appeared to have been exercised by teachers in the bilingual unit. This position denied all others in the school opportunities to engage with or to participate in te reo Māori, tikanga and cultural activities. This situation caused anguish for Māori and non-Māori students and teachers, as well as the school generally. Gramsci (1971) describes hegemony as the manipulation of a values system, where in this school, a ‘war of position’ (G. Smith, 1997) was required to reverse the issues of power and control.

Students in the bilingual unit and the Māori department were kept deliberately separate from the rest of the school and was seen by the principal as a major barrier



to bringing about school-wide improvements to Māori student attendance, retention, engagement and achievement. Māori teachers in this area of the school were exemplifying what Freire (1970) describes as the ‘oppressed becoming the oppressors’. In this school Māori oppression was evident in the way several Māori staff were dominating the decision-making about what was permitted for te reo Māori and tikanga across the school. If you were not in the bilingual unit you did not have access to learn te reo Māori or tikanga whether you were Māori or not. This situation resulted in groups of Māori students not being able to experience academic success as Māori, and teachers also not being able to participate. Many were prevented from learning their language and culture in order to strengthen their cultural identity. So while they may have been achieving academically they were prevented from doing this ‘as Māori’.

From whānau, community, Board and staff feedback it was clear that Māori student underachievement and behaviour had gone unchallenged to the detriment of both the students and the wider school community. Daniel was committed to addressing these issues. To ensure kaupapa Māori became the normalised culture across the school he realised the need for long-term intervention including structural reform if Māori were to have a legitimate and valued place in the school. An important step Daniel took was explaining to the Board members and whaikōrero of his planned approach reassuring them of his commitment to address the issues and lead the school in ways that would foster Māori students’ success in education as Māori and, more culturally appropriately, as Ngāti Kahungunu.

#### *Māori Focus Group*

The first leadership initiative was to form a Māori focus group comprised of staff who were interested in promoting things Māori. Structural changes from within the group were made for the benefits of all. For example:

*we do a waiata (song) and karakia (prayer) at the start of a meeting.*

Other examples included finding funding for the establishment of a whakairo (Māori carving) academy at the school. Māori Performing Arts for Years 7 – 13 was a newly introduced subject. The learning of te reo Māori became compulsory for all students in Years 7, 8 and 9 with options being made available for Years 10 – 13. Daniel said:

*For the first time we've got a Te Reo Māori class for the first time in ages [other than only in the bi-lingual unit].*

Deliberate approaches initiated by the Māori focus group began to create school wide opportunities to access and participate in Māori language, culture and identity activities. In doing this the power base was being retrieved to justify not having a separate unit to service only a smaller group of students:

*in its current form and to enable the 250 Māori kids and only 30 of them were in the bilingual unit. We needed to anyway whether we had the bilingual unit or not.*

Daniel explained that in anticipation of participation in Te Kotahitanga Phase 5 the senior leadership team, the Māori Focus Group and whānau of interest were engaged in changes to teaching staff, changing the culture of the values of the staff around what was happening with all students and staff. With careful management, a positive outcome for the majority of the school's community was that other teachers including Māori teachers, had a voice through this focus group. Daniel said:

*The Māori focus group has been quite a powerful one.*

Daniel describes the relationship process, in challenging the hegemony exercised by a minority Māori group on the majority of the school's community:

*The tuakana/teina relationship structure is as simple as it is complex. Simple because if we can accept that we don't always have all the skills and the answers that we're willing to share .... It's like nau te rourou, naku te rourou, ka ora ai te iwi ... is a whakataukī [metaphor] that lends itself to this structural relationship which allows everyone else to feed in to and allows everyone else to develop. That's what you're doing.*

The group's next step was to have a whānau hui which was held in Term 1, 2010.

Daniel acknowledges that creating the context for change during 2009 was time consuming because of their very political situation. Care had to be exercised and collaboration had been invaluable through these change processes. While change is

inevitable when the leadership changes, Daniel was careful to keep the Board of Trustees and staff fully informed as the contexts for change developed.

#### *A celebration*

Furthermore, Daniel celebrated by saying how ‘amazing’ a particular prize-giving had been. This was, he said, because the Māori focus group had a significant say in it and there were a lot of people involved. It was different from previous prize-giving ceremonies. Staff were seated in the main body of the hall, there was no marching down the middle of the hall to the school song. Daniel explained:

*Me, the whaikōrero, a few the Board members who were handing out the prizes and the big part of the stage was for performances and the awards. In between each section, we had a performance. Also at the start we had a haka pōhiri.*

This culturally-located initiative was well received by students and their whānau, staff, the Board and the school’s wider community.

### **7.6 Implementing Te Kotahitanga Phase 5**

Fertile ground had been established for implementing change to improve Māori students’ schooling experiences and in the process, for all students. In the school application for inclusion in Te Kotahitanga Phase 5, at the end of Daniel’s first year as principal, he wrote:

*There is a strong and genuine desire from the community, Board of Trustees and staff to develop and implement improvement strategies to raise Māori achievement.*

#### *Appointing a Co Leader*

A Lead Facilitator was designated to lead, train and support the school’s facilitation team so that they in turn, could implement the Te Kotahitanga classroom pedagogical changes across the school. In Te Kotahitanga Information Handbook outlining the characteristics of a highly effective lead facilitator was helpful to Daniel as he undertook to identify the right person. Some of the characteristics included: ability to lead the establishment and development of specific measurable goals related to Māori student attendance, retention, engagement and achievement (AREA) data; to continually inspire and motivate others; and to support the

implementation of discursive pedagogic relationships and interactions in the classroom. Daniel believed that:

*The most important decision in the whole process of implementing Te Kotahitanga was getting the right person as the lead facilitator.*

For him there was a person who stood out, ‘and pragmatically too’, someone who he thought was “interesting”. He described his choice of Catherine in this way:

*She started [at this school] when I did. She came as a drama teacher who had taught French and Drama down at Southland Boys, and previously over in France and she was born and brought up in the West Coast. She came highly recommended, yet she struggled as a teacher. You could tell she was a highly reflective teacher. She was really open to assist and open for change. However, in Term 1 she just about quit about four times because, really, she hadn’t taught Māori kids before. And so it was a culture shock for her. Coming back from France and then coming from Southland to William Colenso College. And then she got on top of it and you know you could see that she was going to be a highly effective teacher.*

What he was describing was Catherine’s whakapapa of coming into the role of Lead Facilitator of Te Kotahitanga Phase 5 at William Colenso College. When asked how he knew she had potential he replied:

*She was highly reflective and she would change her behaviour and could change her teaching strategies based on the evidence of what you could produce for her and talk to her about. You could tell she was passionate. I don’t know. It’s a funny thing ....*

Again his logic and intuitive nature is part of his leadership skill and expertise. As principal, he was also worried that Catherine could be struggling; she had asked for help. He and other staff members supported her by going into her class a few times. He recalled:

*The support was by withdrawing kids from the class funnily enough. So this is her journey to becoming effective. She then started to feel confident.*

*Things started to change for her. She started to become more effective and confident in what she was doing.*

Daniel continues by explaining what had been identified:

*It was around relationships. When you start, you need time to build relationships. And it's really hard for some people to go into a lower decile school [and build relationships] if they haven't been in one before.*

Had the principal and others not taken the time to work alongside her this would have been a lost opportunity for the school because, Catherine indeed became a highly effective lead facilitator. Daniel believes that:

*It was probably because I thought I'd lose her that that level of support went in.*

Daniel's actions were vital to retaining the potential Catherine could bring to Te Kotahitanga and in turn be able to spread the effectiveness throughout the school.

He reflects on another example of relationship building by saying:

*For example, there's another teacher here who struggled this year as a first year [teacher in the school]. He [the teacher] thought because he was so passionate about Shakespeare and drama, his whole class would be under control. So it wasn't about the subject. It's about you and your relationships [with students] and the strategies you use around that.*

Daniel's intuition and faith in Catherine's potential as a culturally responsive leader to work alongside him, the support network placed around her as reflected in the two triangles in Figure 6 and the principle of whakawhanaungatanga, had worked.

Lead Facilitator, Catherine, became Daniel's co-leader. Again, the relationship was the same as described in Chapter 2 and Chapter 4 in the history of Ngāti Awa that Toroa, the captain of the canoe, Mataatua, had a co-leader in his navigator Tama-ki-Hikurangi. Together Daniel and Catherine would lead the journey at William Colenso College. They knew too that they could rely on the Deputy Principal, Shane. The point to make is that this leader was able to bring together a group of like-minded people who were committed to the shared vision of Ka Hikitia, that is

seeing Māori students enjoying education success as Māori, and perhaps also, as Ngāti Kahungunu.

#### *Facilitation Team*

All staff were invited to apply to become part of the school's facilitation team and work with the Lead Facilitator to support teachers in the Te Kotahitanga pedagogic changes processes. From the milestone report in December 2009 it shows considerations in formulating the team included effective teachers who were committed to raising the achievement of Māori students, who had existing mana in the school to lead Te Kotahitanga, who showed empathy and understanding of the Māori perspective.

#### *Initiating Change*

As explained in Chapter 6 there were two training hui with the Te Kotahitanga research and development team both of which were undertaken at the end of the 2009 school year. The first hui, called the Hui Whakarewa, was the first formal professional development activity for the Principal, Deputy Principal, Facilitator, and all members of the facilitation team. It was challenging Daniel said, to have a large group of key staff out of school for several days in order to attend these hui.

Preparation included reading 'Culture Speaks' (2005) so that hui attendees could reflect their own experiences against the narratives of Māori students' experiences, their whānau, teachers and principals. The purpose of the Hui Whakarewa was to launch the principles and practices underpinning Te Kotahitanga to facilitators and to help them prepare to launch their own Hui Whakarewa in their own schools.

Once back in the school the senior change leadership team met to decide what to do with the information gained and to identify the steps they would take for the 2010 year. They also shared what was learnt with key groups including the Māori Focus Group, Board of Trustees and Heads of Department.

The second professional development hui included how to use the observation tool and collate baseline data. Facilitators were learning to educate staff about Te Kotahitanga and understand what school data needed to be collated. The Principal was a learner alongside his staff.

The Principal's post hui reflections involved more reading of 'Culture Speaks', watching Te Kotahitanga video resources of the Te Kotahitanga professional development team, teachers and Māori students. Time speaking with staff, the Māori Focus Group and whānau was part of developing shared understandings of the journey that lay ahead of them.

The Principal reports that by the beginning of 2010 most baseline data had been gathered and classroom observations of teachers were almost completed. The Hui Whakarewa for all teachers was planned for the beginning of February at Pukemokimoki Marae, the marae at the end of the street. All staff, teacher aides and community were invited to celebrate the beginnings of Te Kotahitanga in the school.

By the end of the first term of 2010 the Principal reported on school systems and structural changes, communications, and progress in the implementation the professional development across the school. A valuable structural change was the introduction of a one hour co-construction meeting time each week for facilitators and teachers, and also, a weekly Te Kotahitanga lead team meeting. The Lead facilitator was invited into the senior management meetings to provide Te Kotahitanga updates.

Communications included ensuring Whaikōrero were kept in touch and part of the implementation of Te Kotahitanga. Whānau were also encouraged to participate at the Hui Whakarewa, with various newsletters and newspaper articles including reference to Te Kotahitanga. Forty teachers participated voluntarily in the initiation of Te Kotahitanga however, the Māori teachers in the bilingual unit chose not to participate because they did not believe there would be any benefits for them.

#### *The Whānau Hui*

Whānau hui at the marae are convened by and for the collective to achieve and sustain their aspirations according to the ancestral lore of the land. In the event of an issue requiring attention, the collective is constituted to work together as a whānau to find solutions. Such hui can help to build the capacity of whānau, hapū and iwi to achieve better outcomes.

At the first Te Kotahitanga operational meeting in Term 1, 2010, Daniel and his senior change leadership team raised the intention of having a whānau hui to seek solutions and begin addressing the issues of attendance, retention, behaviour and underachievement in the bilingual classes. Daniel was aware how potentially difficult this meeting could be especially so for a young Pākehā principal who was so early in his tenure. He outlined the steps taken in preparation. This included collaborating with the Board of Trustees and asking for the support of a kaumātua. This was someone he knew was influential with the Māori community and who was similarly concerned for Māori students' achievement. The kaumātua led the meeting beginning with mihi and karakia. Daniel presented evidence of the bilingual unit students' achievement, attendance and retention data compared with those of Māori students in the mainstream classes.

Whānau members invited to the whānau hui were “*quite discerning around bilingual education*” including one, a particular key stakeholder. Others, were concerned for the employment of staff in the bilingual unit. Daniel told the meeting:

*We've got to think about the Māori kids first.*

Examples in Chapter 2 of courageous leadership and the application of common sense may require a challenge to customary practice. Always these challenges were to benefit the collective. Daniel remained focussed on his intention to lead the school through to a socially and culturally just educational solution. He describes the situation he and the community were facing as being “*a pretty unhappy situation*” for staff and a “*pretty crucifying, rough time for everybody*”. On the one hand, there were challenges to be made to a negative situation in the school. At the same time the first full year of the implementation of Te Kotahitanga was opening up new solutions.

The turning point Daniel acknowledged came from Shane, the Māori Deputy Principal:

*The turning point was when Shane showed student voice interviews and interviews from the staff who had got involved with Te Kotahitanga. We showed these to the whānau group; the power point and video recordings. That was absolutely powerful.*



Students' interviews and the Māori Focus group activities highlighted the changes beginning to take place in the school through the implementation of the Te Kotahitanga research and professional development support. Daniel recalled one particular woman in the audience:

*So this woman, when I presenting, was very challenging and questioning me about the data. When she saw some of the kids she knew saying how they felt about being Māori at the school and who weren't in the bilingual unit, she knew them, she started to see a different perspective.*

Daniel's leadership of this challenging situation was carefully planned for. It came together with the support of his staff and the voices of Māori students and staff who had already begun to benefit from the new direction that the school had already embarked on. Daniel acknowledged the progress that was being made:

*We also started to talk about Te Kotahitanga. I gave them the brochures. So they all went away well informed and we said we'd review it [the need to re-instate the bi-lingual unit] in Term 3 next year and if the community desired to have, and we have the capacity to do it, and that if we're going to do it, we'd do it properly.*

The outcome of the whānau hui was that the bilingual unit would be disbanded and not be operating at the beginning of 2011. As noted, Daniel gave an undertaking for a review to be undertaken in Term 3. At some future time, he promised, if and when the school has the capacity to re-establish an effective bilingual unit, and the community wanted it, he would revisit the possibility.

#### *The first operational meeting*

In Term 1, 2010 the first of regular operational meeting was held with four of us seated round a table. The body language and the *āhua* (presence) of the Principal and the two senior leaders were sitting forward, pensive and seemed to be and waiting to discuss the challenges that lay ahead. Daniel seemed calm yet his humility appeared to value the participation of his colleagues. Salutations were quickly discharged as were their explanations of the steps undertaken in the school to implement the professional development. However, all three still seemed pre-occupied.

A preoccupation with developing responses to the primary source of concern for Māori students' achievement and benefitting āhuatanga Māori across the school was raised and discussed. It transpired they already knew what needed to be done, and how they were going to do it but were seeking an outsider, Māori, view of their intentions which were evidence based and had the support of the Board of Trustees.

On that first occasion what I observed, heard and felt is best captured in the metaphor, *te ata hapara* (Smith, L. 1999). It dawned on me something special had begun to occur at this school.

In summarising this school's commencement of Te Kotahitanga across the school, Daniel acknowledges:

*It [Te Kotahitanga] has given us a framework. Absolutely. The thing started before we got into Te Kotahitanga but we wouldn't be making the shifts we're making without it [the support of the Te Kotahitanga professional development].*

He explained that introducing Te Kotahitanga into the school was reflected in the school's vision which included all staff, the Board, whānau and wider school community. The time for accelerating the positive change processes had arrived.

An interview with Daniel

In December 2010 Daniel Murfitt shared his story with me in the wharenuī at Petane Marae at Bayview, Napier. This is the marae of Shane, the Deputy Principal, and whose principal hapū are Ngāti Matepu and Ngāti Whakaari of Ngāti Kahungunu iwi. Whakaari is also the name of the volcanic island 40 miles offshore from Whakatāne and is easily visible from the shores of Matata near Whakatāne where Shane has whakapapa links.

We were seated near the front of the only door into this very old wharenuī. It was a long, narrow house with rich brown diagonal wood panels lining the walls. I don't recall anything on the walls. There were two long narrow stained-glass windows on the back wall. The sun was shining through and the golden rays shone almost the length of the room towards us. The setting was majestic. I remember it vividly because it seemed to be a 'tohu' (sign) that a spiritual presence had become part of the conversation. Daniel talked with ease and clarity for nearly two hours. It was a

privileged experience for me. When I returned to the University office I was excited about what had transpired and shared it with the Project Director and the Professional Development Director of the Te Kotahitanga Project.

### 7.7 Challenges and Changes

Change in education, while also endeavouring to meet curriculum demands, is not without its challenges, even for teachers with years of experience. By the middle of the first year of implementation, Daniel listed the following four challenges in his school's milestone report of June 2010:

- 1. I found managing change in Term One very challenging, as staff went through change fatigue. This was due to changes taking place across the school and having the Hui Whakarewa in the three days before school started.*
- 2. Leading the senior management team with some staff who are involved, or not involved and challenged by Te Kotahitanga.*
- 3. Managing the tension between staff who are variously involved in Te Kotahitanga and those who are not involved.*
- 4. Actively engaging our Māori community in meaningful dialogue and consultation.*

Reporting on changes he reported that:

*I have become more focused in my approach to strategic planning.*

When asked if he was doing anything differently as the school's leader, he replied:

*I am teaching a junior class so that I can be part of the Te Kotahitanga process.*

Daniel had become an active teaching participant alongside his leadership role in implementing Te Kotahitanga. What he found most satisfying was to hear and see staff change in the way they are talking about and teaching Māori students. He wrote that this change had:

*Developed out of the cycle of observation, feedback and co-construction meetings.*

The professional development provided at the training hui prepared the school's facilitation team to undertake this work.

#### *Reporting on shifts*

After six months implementation he reported noticing the following shifts:

- *I have seen the development of our lead facilitator shift from an effective teacher of students with a lot of energy, into a highly effective and respected leader of learning in the college.*
- *I have seen the awakening of a number of Māori staff as they have grown in pride and feel empowered to demonstrate leadership as Māori teachers.*
- *I have some staff not involved in Te Kotahitanga start talking about Māori issues from a positive angle, which I would not have seen before.*

Daniel also reported being tied to other professional development projects and was working on aligning these with Te Kotahitanga. It had become clearer about the school's professional development needs and where to target limited resources. Daniel had received positive feedback from staff about the worth of participating in Te Kotahitanga and he had seen the development in their teaching as a result.

#### *Timing*

When asked if he thought the timing for change had been right, Daniel replied:

*The timing was absolutely right.*

He explained there had been unsuccessful attempts prior to his appointment. There was a sense among staff that [the school] went in Te Kotahitanga for the money. The person running it wasn't the right person and didn't have the credibility with a number of teachers. In suggesting Te Kotahitanga was a toolkit that was needed, he said:

*It definitely was. The other [structural and leadership] stuff. I had was outside of the classroom and so I didn't have the tool inside of the classroom other than making it up ourselves.*

In this reflection Daniel is referring to having sufficient capability and capacity to make the system and structural changes but needed the support provided through the Te Kotahitanga Professional Development team to make effective classroom pedagogical changes.

Even after one year of leading the classroom change in the school, Daniel was satisfied the school was heading in the right direction.

#### *WISE Award 2013*

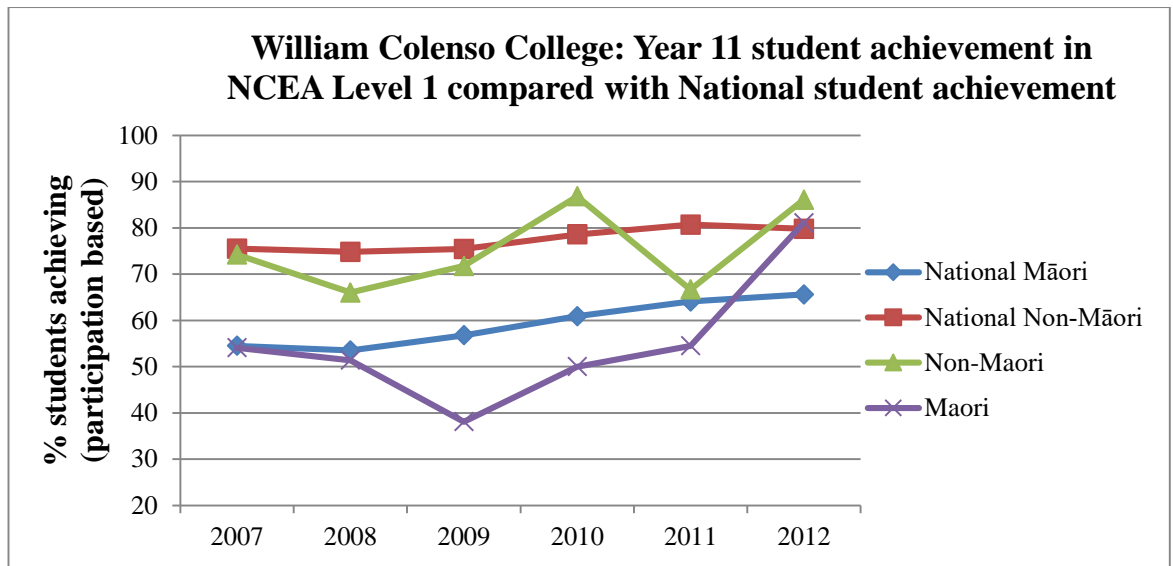
In December 2012 Daniel Murfitt was chosen to represent the 2009 – 2013 cohort of Te Kotahitanga Schools at the World Innovation Summit in Education (WISE) in Qatar. WISE is an international, multi-sectoral platform for creative thinking, debate and purposeful action. Each year, the WISE Awards recognise and promote six successful innovative projects that are addressing global educational challenges. Since 2009, WISE has received more than 2,850 applications from over 150 countries. To date, 42 projects have been awarded, from a wide variety of sectors and locations for their innovative character, their positive contribution and their potential for scalability and adaptability. These projects represent a growing international resource of expertise and sound educational practice.

A WISE panel visited William Colenso College and talked freely with students, whānau, teachers, school leaders and Board of Trustees members. Whatever happened in that school that day, it was enough for Te Kotahitanga to be recommended for one of the six award recipients for 2013.

### **7.8 Achievement Results**

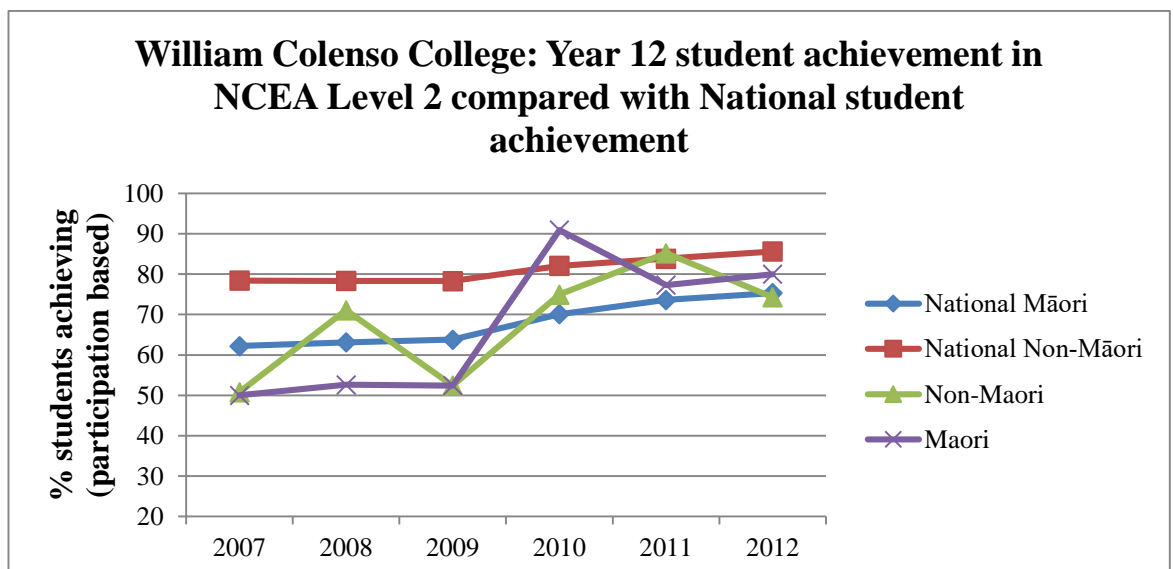
The following graphs are examples provided by Daniel of the achievement results for his school. They show the period before his leadership, that is, 2007 and 2008, the period of commencement of his tenure as the Principal in 2009 and the three year period, 2010 – 2014 when the school was involved in implementing Te Kotahitanga.

Table 5 Year 11 NCEA Level 1 results 2007 - 2012



Fluctuations in Māori students' achievement in NCEA Level 1 at William Colenso College between 2008 and 2009 were due to changes implemented by Daniel as the new leader of the school. This was also in relation to the bilingual unit where closer attention was afforded the bilingual students' achievement, attendance and retention. As a result of leadership these graphs illustrate that by 2012 Māori students were success comparable to Maori and non-Māori nationally.

Table 6 Year 12 NCEA Level 2



In Table 6 we see a sharp increase in NCEA Level 2 achievement in 2010 and by 2010 Māori were achieving better than non-Māori at William Colenso College. Again, the change in leadership and the support of the Te Kotahitanga professional

development was achieving the aspiration Daniel, the school's teachers and the Board of Trustees had hoped for when they appointed Daniel. Māori were achieving education success as Māori.

In both Table 5 and Table 6 the increase shown in 2010 continued as a result changes across the school implemented with the support of the Te Kotahitanga professional development.

## 7.9 Discussion

The sequence of events leading to the case study of Daniel's leadership actions and how he rationalises his responses to Māori underachievement were grounded in Kaupapa Māori theorising and practise in this mainstream school. To begin with, my role in Te Kotahitanga was a contract and compliance one with each school leader. From the outset he listened, asked questions about his main challenge which was improving the learning experiences of Māori in the school. The reverse triangles in Figure 6 illustrates how Daniel had already repositioned and maintained a focus on the best interests of Māori students. He was clear at the outset he needed a set of effective and strategic tools to help him achieve his, and the Board of Trustees and whanau aspirations for Māori students succeed as Māori.

The following principles exemplifies his leadership.

### *Rangatiratanga*

A rangatira is one who has the capacity to weave people together. Daniel, however, is the first one to be lost in a crowd yet his leadership strength was in bringing people and groups together beginning with the Board of Trustees, whaikōrero, the Māori community, staff, a Māori focus group and a formidable senior change leadership team. Connecting this whānau was through the cultural imperative of whakawhanaungatanga then weaving to and fro between the strands of āhuatanga Māori with mainstream schooling expectations. This iterative model of culturally responsive leadership draws simultaneously on the best of both Te Ao Māori and Te Ao Pākeha as opposed to drawing on western education systems only.

### *Context*

The context for learning from Daniel was as important as the actual disclosures themselves. It was as Milroy (2011) metaphorically described it, *tutū ana te peuhu*

(Milroy, 2011), the ‘stirring up of the dust’. It can be difficult to see through dust. Sometimes it may be necessary to feel your way through it. Daniel seems to have been particularly intuitive as he leads the school through this journey towards the 2009 vision that Kaupapa Māori would be a normal, everyday part of the school’s learning environment.

Conversations and interactions with Daniel indicate that his leadership in fostering Māori students’ achievement were, in part, reflective of a range of cultural experiences. Pivotal, however, was his experience as a non-Māori learner of te reo Māori, not only in the language content, but also of the relevance, respect, reciprocity and responsibility for dialogue within which Māori culture was embedded. Māori priorities, he recognised, were different from those of non-Māori and that individuals’ most effective learning is derived from within their own cultural world view. He attributes this particular experience as informing a culturally responsive pedagogy of relations in education. Greater insights were to be found for wider applicability across the school.

Two simultaneous leadership teams were constituted to foster positive learning success for Māori and all students in this school. One was a shared commitment and responsibility of Daniel and his senior leaders. He acknowledged those who were part of this important journey – the Lead Facilitator, Catherine, the Deputy Principal, Shane and the Te Kotahitanga Professional Development team. The other was the focus group comprised senior staff, teachers, Māori staff, Board of Trustees members and kaumātua whose shared commitment to addressing the critical issue of how power had previously played out in the school. A collaborative learning community of teachers and leaders contributed the classroom and leadership capacity to accelerate positive learning experiences.

In recommending the change process Daniel cautions against mandating change to school structures without first working through the attitudes and behaviours that needed to change, through as a process of reflection and reconstruction. To achieve this he promoted the need for students to be situated at the centre of all processes and decision-making.



### *Leadership*

Leadership expectations were based on current education literature such as, the leader was expected to be an active participant in the professional development as a learner (Robinson, et al, 2009) but there was something intangible happening which was unanticipated. As the researcher – participant relationship grew it became evident that the cultural contexts for learning was not only for the student-teacher-leadership relationships, but was also for the culturally responsive researcher – a participant relationship.

### *He Tangata Marae*

The contract between the Te Kotahitanga research and development team and the school was a compliance document. My reading of education leadership literature did not find any theorising or accounts of experiences that would do justice to Daniel and his leadership story. His experiences showed him how solutions to Māori underachievement, are to be found at school within the school's own Māori communities.

Daniel and I couldn't have travelled along more different paths yet we are in the same place. He is a young Pākehā, middle class male, raised on a farm. I am a senior Māori woman who was raised beside my marae beneath the Ngāti Hōkōpu farm which was confiscated by the Crown. Daniel was free to travel the world but the landscape kept calling me home. Our worlds as a Māori researcher and a school Principal couldn't have been more different yet we, shared aspirations for Māori students to achieve education success as Māori or, preferably, as members of specific iwi and hapū.

I asked myself, in the spirit of reciprocity, 'how do we [Māori] express our gratitude to someone who has the moral fortitude to address long term underachievement in an education system that is so non-responsive to Māori ways of knowing and being? I struggled to find an appropriate description from within educational literature to capture Daniel's personal qualities and attributes and his professional capability and capacity. I sought advice from my uncle, Professor Wharehuia Milroy, and explained to him my dilemma. He explained to me:

*the leader of this school is seen as an individual who exemplifies all the qualities one expects of a marae, that is, of manaakitanga (caring for*

*students as culturally located people); mōhio (knowledgeable); whanaungatanga (the practice and process of relationships); mana motuhake (the development of identity and independence), wānanga (as both the place and process of knowledge exchange), ako (where teaching and learning are intrinsically linked); kotahitanga (having unity of purpose), ad infinitum (Milroy, 2011)*

In other words, he explained:

*It's [marae] people and how they serve to make the marae [school] a living, organic being that provides all the aspects is what the person is being recognised for. The word marae should represent all those qualities that are manifest in the people to which it belongs (Milroy, 2011)*

There is much to be learned from Daniel Murfitt. For the gift of his service on behalf of Māori learners in this school, “*He Tangata Marae*” is a culturally located acknowledgement that recognises his outstanding leadership contribution to Māori and the education sector as a whole.

## **Conclusion**

Daniel Murfitt is a remarkable young, Pākehā man and considerate leader. He is many things including a respectful listener, learner and leader. He is intuitive, calm and humble yet focussed. It is likely he may not be recognisable as the school's leader because he works collaboratively *with* people and comfortable most when power is shared. He enjoys a challenge and is courageous yet strategic. He knew he could make a positive difference for Māori learners but never tried to ‘be’ Māori because he is comfortable in his own skin.

### *Looking to the future*

In 2013 when I asked Daniel where he sees his future, he replied:

*Thats something I don't know to tell you the truth. It's something I've been thinking about a lot and I don't know. What I do know is that I'm going to get it right here. And I'm going to support people to get it right here.*

He had previously indicated getting bored without challenges and perhaps he may have seen the changes made to date as being sufficient. However, his response indicates that he knows there is still work to be done.

The Board Chairperson, Anne, is a Māori woman, who is well known in the Māori community. She is also an invaluable, voluntary, intermediary with students, whānau and staff and can often be found exercising interests in the staffroom. She doesn't miss much and overheard our conversation.

*'What do you mean' she said eyeballing Daniel: 'where d'you think you're going?'*

I replied *'he's a young fulla with the world at his feet. What happens when he wants to move on?'*. She turned back Daniel again and instructed:

*You're not going anywhere. You're staying right here. You got that?*

The indigenous aunty's response to Daniel is layered with cultural meaning. Most indigenous groups have aunties who are stalwart, loving task masters and guardians of their communities. Daniel had been folded into the indigenous fabric of the whanau and this aunty had no intention of seeing him leave the school in a hurry. Her response was further affirmation that they were well pleased with his leadership of the school. In Ngāti Awa, as in all iwi and hapū, aunties have been, and continue to be, powerful community leaders who ensure the marae functions in accordance with Māori values and principles of the ancestors. Aunties and uncles have particular roles which from time to time, sees men, being kept in line. Daniel was no exception.

#### *Prime Minister's Education Excellence Awards*

Interestingly, in 2017 William Colenso College was a finalist in three categories of the Prime Minister's Education Excellence Awards in recognition of enterprise, drive and dedication, as well as a commitment to make a lasting difference for children and young people. The Prime Minister's citations highlight Daniel Murfitt's leadership, the Board of Trustees' vision and collaboration, and teachers' participation undertaken since 2009. The Award citations include:

*Te Atakura, Excellence in leading:*

*William Colenso College set out to transform the achievement of students, especially among Māori learners. While relationships between teachers and students were positive, they lacked a focus on accelerating achievement for all students. Analysis showed that there needed to be more effective interactions between students and teachers was focused on learning.*

*Leaders at William Colenso College recognised that changes in school systems and teaching practice needed to be driven by the needs of the students. Leadership also had to respond to students and teachers themselves. The leadership team focused on how they would lead the learning – changing titles from manager to leader, recognising themselves as learners, providing space for teachers to learn and engage with them in that learning, resourcing the learning and engaging in conversations or reviews to disrupt the status quo.*

*Teaching practice is more responsive, engaging and inclusive which has led to a lift in student engagement and achievement in NCEA.*

*Atatū, Excellence in teaching:*

*William Colenso College set out to transform the achievement of students, especially among Māori learners. While relationships between teachers and students were positive, they lacked a focus on accelerating achievement for all students. Analysis showed that there needed to be more effective interactions between students and teachers focused on learning.*

*Self-review identified that there was a need for the transformation of teaching and learning. Involvement in Te Kotahitanga in 2010 supported a change which has transformed teachers' knowledge of culturally responsive pedagogy, te ao Māori, restorative practice, curriculum design and delivery. Teaching practice is more responsive, engaging and inclusive, which has led to a sustained lift in student engagement and achievement in NCEA.*

*Awatea, Excellence in Governing:*

*The Board of Trustees at William Colenso College set out to improve the achievement of students, and engagement among both parents and students.*

*From 2009 onward, Trustees have established a strong governance framework to achieve their desired goals. This includes a clear and concise strategic plan, self-review framework and tools, together with processes to improve financial performance. As the governance plan has been implemented, there has been a steady improvement in the achievement of students, significant cultural change and financial stability of the school.*

There are more than 400 secondary schools in New Zealand. This helps to contextualise the national impact of Daniel's leadership, the quality of the partnership with the Board of Trustees and the whanaungatanga which teachers have nurtured in the spirit of trust and respect with Māori students, with each other and the wider school community.

Over this eight year period, both the school and Daniel have travelled a long way, planning and working together has been the key and a journey which goes well beyond a three year parliamentary term of office.

Like my ancestor Toroa, Daniel set off on a journey across a divide to claim prosperity in a new world. He too had gathered a formidable team to undertake a seemingly insurmountable task, reading as they did, all the signs around them while simultaneously upholding the well-being of their people.

Daniel's leadership is both a model for humanity (Freire, 1970) and for Maui-like leadership (Katene, 2013) that saw this school receiving national accolades in 2017. Māori students at William Colenso College have been nurtured in the way Muriwai intended when she planted the lone manuka tree to signify the aria (concept) of life, health and well-being.

Mataatua leadership principles of whakapapa, whanaungatanga, mauri ora, mātauranga and rangatira, as evidenced in Daniel's leadership leading to Māori succeeding as Māori, conceptualised as He Tangata Marae

### **Kōrero whakakapi**

Kōrero whakakapi means ‘closing comments’. At the conclusion of our first interview at Petāne Marae, I thanked Daniel for the privilege of hearing his journey. He replied:

*Thanks for helping me to talk about it. I'll savour this as well.*

I thought ‘even his tikanga is correct’. We were on his designated place and, in this context, he is regarded as tangata whenua, and as such, has the final word so that the mauri remains with the tipuna of that marae. Ae, *he tangata marae* ia.

## CHAPTER 8 PRINCIPALS' PERSPECTIVES AFTER THREE YEARS

*Te Kākahoroa tū tōtahi mōriroriro, kā whati i te hau,*

*Te Kākahoroa tū pāhekoheko e kore e whati*

The Toetoe that stands in isolation will be destroyed by the elements with ease, however the Toetoe that grows in mass will with-stand the winds destructive forces.

My Uncle, Te Kei Merito, is a highly respected Ngāti Awa whaikōrero. He is competent in both the English and Māori languages and regarded as one of a few whose Ngāti Awa history and mātauranga is profound. Uncle Te Kei is a 'Wharekura' which is a Māori term used to describe a person whose tribal knowledge is boundless. The whakatauki above was provided by him. It applies the analogy of the Toetoe which is a reed which grew prolifically on the banks of the Whakatāne River and was noticed by those on the Mataatua canoe upon arrival. It sets the tone of the discussion of principals' leadership perspectives by suggesting that strength to survive can only be possible through true unity.

### 8.1 Introduction

This chapter presents 11 of the 16 principals' leadership perspectives after three years of their actions and their deepening understandings of fostering Māori students' success as Māori in their schools. Unless otherwise indicated, narratives in this chapter have emerged from principals' Te Kotahitanga milestone reports in the latter half of 2012. The external report of Alton-Lee (2015) is used to assess the impact of their leadership towards the effectiveness of Te Kotahitanga Phase 5.

Time and timing in te ao Māori has always been a well understood domain of influence. As explained in Chapter 2 for Ngāti Awa and the wider Mataatua region, commencement in Te Kotahitanga had also been timely. Three years after the commencement of Te Kotahitanga, Chris' reflection was as follows:

*With perfect timing came the opportunity to enter Te Kotahitanga and this in many ways was the missing ingredient .... a professional development programme that supported our staff and school to change and align the pedagogy (e-mail, 31 May 2013).*

The story in Chapter 6 of a Māori boy's feedback regarding Brian's lack of engagement with students had also been shared openly by Brian at one of the training hui with his peers. Now, three years later, in September 2012, he now wrote about this story in his milestone report.

*I relate this to the staff when talking about students and our relationships with them. I had my back to them [Māori students] writing notes on the board which was a self-fulfilling disaster. The student feedback made a difference to my teaching. For the first time I became a reflective practitioner. I can still see that little boy in the second to back row. Three things happened: I saw his hand go up, I could hear him, and it was a truth, so pertinent. (September 2012).*

In this example Brian has become confident to reveal, in writing, the distance he has travelled in deepening his understanding of the centrality of whakawhanaungatanga for the cultural re/positioning and responsive engagement received as a learner in Te Kotahitanga Phase 5. Seemingly Brian has shifted beyond the 'ceremonial nicety' as Alton-Lee (2005) describes understanding towards the centrality of whanaungatanga with working with Māori students and their need to become fully engaged with learning in order to achieve to their full potential. As Bishop, Ladwig & Berryman (2013) point out, Māori students are quick to identify superficial intentions of engagement and many have 'felt patronised, belittled and left adrift' (p.43).

Brian further acknowledges how Critical reflection is as important for the classroom teacher as it is for school leadership. Shifting perspectives such as these help us to understand what leaders have done and how they are fostering Māori students' success as Māori in secondary schooling.

## **8.2 Principals' Perspectives**

As in June 2010 principals were asked again in 2012 for their perspectives in initiating Te Kotahitanga to see what changes, if any had occurred. Eleven of the 16 leaders' responses are represented in this chapter with four reporting they were unable to comment because they were new leaders to their school and one other principal was away on leave.



Major themes emerging from the analysis of their comments are as follows:

*Focus on teaching and leadership*

Eight principals described how teaching and learning was now the classroom and leadership priority in their schools. Four elaborated further that three years previously, classroom teaching had tended to require more administration and similarly, that school leadership had been too management focussed. Greg explained:

*There is much less time spent on management and a lot more time on our core business of teaching and learning.*

Greg further described the extension of shifts having occurred to include senior school leadership and board of trustees:

*There is a school wide focus on teaching and learning in every teaching space and that has been transferred to [teachers working in different] curriculum areas, senior leadership team and board of trustees.*

Seven principals reported that they were working across the school to incorporate systems that focused on evidence to improve learning outcomes. This seems to suggest a simultaneous pedagogic relationship between leadership and teaching practice may be contributing to improved outcomes for Māori and for all students. Three months later Greg described how this was occurring:

*Our teachers are now very “comfortable” with in-class observations and using the evidence to reflect on their teaching practice, to set ongoing goals and collect data to evaluate these goals. All of our teaching staff are now part of Te Kotahitanga and this has cemented a collegial understanding of what we can do as teachers to engage address and work together towards raising Māori achievement. There is a collective approach across the whole school towards this goal. It has been much easier, in fact now the “norm” [is] to base all of our strategies/programmes on evidence and the critical review of this evidence to inform further strategies/programmes”.*

Greg's critical reflections illustrate a school-wide approach which was based on evidence to inform changes in classroom and leadership practice. Involvement with the school's board of trustees was also emerging.

Ross provides a summary of his principals' reflections in this way:

*We are much more attuned to what effective practice looks like for Māori students.*

These reflections indicate that improved levels of focus on the core business of teaching and learning were emerging. Leaders were also articulating the deepening of their understandings of the need for effective pedagogical leadership to support improved levels of achievement for Māori and all students.

#### *Active leadership*

A pre-entry expectation of Te Kotahitanga Phase 5 principals was that they would be active participants in the Te Kotahitanga professional development. This entailed participating in out-of-school and in-school activities as both a learner and as a leader. Chris reflected on his journey as a learner in this way:

*Attending the different hui, they're hard, busy and take time. But once you get there they do strengthen your understanding. Our conversations with colleagues reaffirm what you're doing and what the challenges are along the way.*

A commitment to the sustaining new leadership learnings seems to be an unrelenting challenge as Chris describes. He acknowledges however, that the benefit of active participation was deepening his understandings.

Similarly, Daniel describes what he was doing differently after three years of active leadership of the Te Kotahitanga programme:

*I am more actively involved in teaching and learning, I am teaching a full time class and this enables me to be part of the Te Kotahitanga teacher development process. [I am] leading SLT [senior leadership team] and HOL [heads of learning] co-construction meetings focused on teaching and learning.*

Seven principals said they were working across the school to incorporate systems focussed on evidence to improve learning outcomes. Ross, for example, wrote that he had

*.... used AREA [attendance, retention, engagement and achievement] data more actively.*

These data were reported as being used at co-construction meetings to inform next steps for improved classroom and leadership practise.

Five principals reported that their teaching practice was being observed by another teacher or that they were engaged in practising classroom pedagogy themselves. Ross said that he had:

*.. been visited [classroom observation] as a teacher and had received feedback from facilitators.*

Here Ross is acknowledging that he has received feedback on how to achieve more effective teaching practice.

Six principals acknowledged that they were more engaged in seeking advice from, and building connections with, their Māori communities including their Māori students. Rob for example, reported he was:

*Taking advice from community and whānau support groups.*

While Rob has described taking advice from the community, Ross is similarly taking advice from teaching peers which was contributing to the development of improved levels of leadership effectiveness. Three principals were also working with leaders from other Te Kotahitanga schools to compare and continue their learning.

Five principals included reading to deepening their understanding of the Te Kotahitanga reform with unreferenced notations to Te Kotahitanga reports, Education Review Office reports on literacy and mathematics in Year 9/10, achievement information to promote success, student centred leadership and Best Evidence Synthesis. Two principals explained that attending hui was an opportunity

to engage with the theory. One principal acknowledged that not enough work had been done to deepen understandings of Te Kotahitanga in their schools.

These principals seem to be reflecting more critically on what is required to effectively lead change in their schools and how they see their role after three years of implementing Te Kotahitanga. While each describes their focus differently there are common themes. Active participation in the professional development is seeing school-wide changes where principals are positioned as both leaders and learners consistent with the Māori principle of ako. They describe how they are deepening their understanding of what is involved in aspiring to be more effective pedagogic leaders with a commitment for improved Māori, and all learners, achievement.

In Ngāti Awa leaders are usually active in whānau, hapū and iwi level matters. This is particularly evident at wānanga, for example, where their cultural and spiritual leadership elevates the profile of engagement, keeps lore and order but more importantly, in ensuring the integrity of knowledge exchanges are maintained. Sometimes whaikōrero acquiesce and allow the flow of dialogue because they understand the journey of discovery might be more valuable than being given an answer.

There was an occasion when the Te Kotahitanga kaumatua, who has affiliations to Mataatua, seemed to be worn out and was snoozing while a hui was in progress. A Māori teacher began berating the organisers for exploiting this kaumatua. Having allowed the young man time to express his views, the kaumatua proceeded to set him straight saying it is his choice to always be available for the important work of supporting Māori students to succeed as Māori. He continued to point out his nodding off should not be misconstrued for anything less than his absolute confidence in the execution of the professional development processes. Cognisance of kaumatua well-being was always taken into consideration by the Te Kotahitanga research and development team in consultation with his whānau.

#### *Changes occurring with staff*

When asked to reflect on the changes that had occurred with staff, all school principals described a range of classroom, leadership and strategic responses. Richard's response illustrates the range in the following way:

*Staff appear to be more confident of the direction that the school is taking in regard to the Te Kotahitanga reform. This is a result of many factors but perhaps the most significant is the recognition and acknowledgement of staff capacity to make the difference that we are seeking to make. Data collected by our facilitation team clearly show that teachers are engaging in learning conversations that are informed by evidence and are more focused on improving learning outcomes rather than being [solely] behaviour oriented.*

As Richard is describing, after three years, staff appear to have developed the confidence to understand that they can make a difference rather than persisting in deficit theories about students. In this way, they can be described as assuming an agentic solutions-based approach to improving students' achievement. Their use of evidence is informing changes in teaching practice to be made.

Ross also described common practice:

*Staff are now able to share common vocabulary, practice, expectations and ETP (effective teaching profile). The dialogue is more focussed and common to all.*

Seemingly when practices are commonly shared there is a greater chance of raising Māori, and all, students' achievement. In one school, however, the principal described the unrelenting challenge of change:

*A range of positioning exists within the staff ... Some staff are resisting Te Kotahitanga and others have left. Ongoing learning conversations will continue to challenge deficit positioning.*

School leaders have provided a range of reflections that suggests the reform processes may be complex and perhaps not simple, nor straightforward, nor the same from one leader to another.

#### *Leadership satisfaction*

Since addressing the challenges of reforming their schools seemed to be professionally and personally challenging leaders were asked what, if anything had been satisfying and why. Richard reflected this way:

*It has been satisfying to see the development of our school facilitation team. They are feeling more assured and positive of the direction that we are taking. I have been inspired by their commitment and also the commitment of our teachers to make a difference to learning and achievement of our Māori students. The term 2 faculty co-construction meeting will prove to be a pivotal point in our reform to improve educational outcomes for Māori students. The setting of the faculty co-construction goal to improve literacy levels will guide school professional learning focus under the umbrella of the Te Kotahitanga reform for at least the next two years.*

All 11 responding principals referred to the positive impact of implementing Te Kotahitanga for Māori learners. Chris explained his personal and professional highlight

*Most satisfying has been to see the climb in Māori achievement. When they [Māori] achieve at the same level or higher than non-Māori I consider that a significant personal and professional milestone.*

What was satisfying for Rob was simply stated:

*Māori achievement and engagement. [Their] increased pride in being Māori.*

Daniel also described what was satisfying to see in his school

*Seeing the culture and tone of the school improve throughout this time. This has been evident through the development of teachers in class practice and a decreased amount of deficit theorising happening amongst staff. Improved tone of the school as students gain a greater sense of belonging. This is evident through improved behaviour and increased evidence of manaakitanga throughout the school.*

These comments seem to indicate that the original intention of school leaders seeking entry to Te Kotahitanga Phase 5 has been realised.

Perspectives of these principals participating in Te Kotahitanga seem to be contributing to professional learning coherency and increased staff optimism about changes occurring in their schools. They describe positive changes in the culture of

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the school which appear to be giving staff greater confidence and capacity to make a difference for Māori and for all students. Leadership practices across the school may at different times, however, differ in focus from one leader to another with indications that the challenges of change are an ongoing process.

As continues to be the case with Mataatua leaders, within their respective tribes there will be layers and subtleties that are best appreciated by those who reside in, and with, the people for whom leaders are responsible. A collective approach, based on the capability to read cultural signs, such as wind direction and velocity to improve the safety and performance of sailing their canoe, contributed to the safe arrival at any given destination.

### **8.3 Connecting with Māori whānau and communities**

Principals were asked to describe how they were connecting with Māori whānau and communities within their schools in order to spread the activities of Te Kotahitanga into their Māori community. It was suggested by the Te Kotahitanga professional development team that greater benefit could occur for Māori students' if their whānau were also engaged in the schooling experience.

Eight principals reported they were directly involved in initiating relationships with their Māori communities. They further reported that initiators of these relationships were spread across the school's community including senior leadership team members (7), Te Kotahitanga facilitation team members (6), whānau specific committees (5), boards of trustee members (4), Māori community members (2) and te reo Māori staff (2). PeterG and Richard describe how kaumātua were involved in their schools this way:

*We have a new school kaumātua after struggling to find someone [from whom] we could seek advice, guidance and support from on a regular basis.*

*[Our kaumatua] plays an active role in our school which includes meeting with parents, students and staff.*

In these two examples principals are acknowledging the valuable cultural support being provided to the school's communities by whaikōrero. Their role as active participants in school life was visible to students, teachers and leaders. PeterG did, however, state that getting active senior cultural support was not easy. Finding more

encouraging ways to engage Māori whānau and communities was demonstrated by Heather as follows:

*Community consultation is being undertaken this year and we have begun this by travelling to our outer suburbs rather than expecting parents and whānau to come to us. Our initial meeting proved very successful and included [our receiving] an invitation to return.*

Like Heather, three further principals identified that they were going out of school to meet with Māori whānau on their marae. In another example Louise stated her school-based approach was by:

*Organising a celebration/consultation evening.*

As Louise describes celebrating positive outcomes was her way of encouraging more Māori whānau to engage in school activities. Chris reiterated the success of Academic Review Days that saw increased opportunities for Māori whānau participation:

*Enhanced further from 2011 by, this year for the first time, our second Academic Review Day. Usually at the start of the year, but also again in August, mid-winter, year 2/3rds through, and still, we had an 81% attendance - 64% in the senior school. Parents came back for a second time this year, first time that this has been made possible. Families [are] totally positive of the process because it sits more comfortably especially for Māori parents.*

These examples suggest new contexts for engagement may increase Māori whānau and communities' participation. These events were also linked to the development and implementation of whānau action plans facilitated by Te Kotahitanga in Phase 5 schools during 2012. The purpose of the whānau action plans was to explore how schools were, or were not, engaging with whānau and to identify what steps would be taken as Chris describes:

*The action plan on whānau and community engagement is being used as a basis for monitoring current whānau engagement activities as well as blueprint for starting new initiatives.*



In describing the change that had occurred in 2011 as compared with the same period in 2012, Richard said:

*[Our school] is in a much stronger position than it was this time last year. Much of the credit for this can be attributed to the efforts of our BOT [board of trustees] in [bridging] the gulf that existed for the last couple of years between the school and [its contributing Māori community]. The gulf is being reduced through the efforts of school leadership, teachers, whānau support group and the BOT.*

Brian added his understanding of why connecting with Māori whānau and communities is helpful:

*[We] continue to explore ways that Māori can have an authentic voice so that we hear their expertise with their tamariki. We can learn from them – ako. What they know will help us to help [Māori] students to achieve to a higher level.*

Authentic Māori whānau voices provide learning opportunities for Brian as the leader, but also for teachers. It is the chance to better understand the learners' knowledge, experiences, identities and communities. Three principals expressed the belief that schools needed to understand and know that Māori whānau do have education aspirations for their children. References were also made to how a learner may be differently positioned in relation to the teachers' knowledge, experiences, identifies and communities. Creating whānau connections may, however, lead to developing culturally responsive contexts for learning and improved student outcomes.

Principals were also asked what new leadership understandings they had acquired, over the three years of participating in Te Kotahitanga. Five highlighted the importance of schools to establish and sustain relationships of trust and respect with whānau through active listening. Five principals also described the need to develop a collaborative vision of what it means for Māori succeeding as Māori. In working to build whānau and community partnerships, schools seemed to be beginning to understand the potential for including whānau and Māori community partnerships

which are established and sustained through relationships of trust. These relationships foster new opportunities for Māori to succeed as Māori.

#### **8.4 Tools to measure Māori succeeding as Māori**

Tools developed by the Te Kotahitanga research and development team emerged out of understandings from quarterly milestone reports as well as regular school interactions during the delivery of the professional development. These interactions were usually undertaken alongside a range of schools' evidence. As in earlier phases of Te Kotahitanga the process of inquiry and action culminated in its iterative development. Tools were a means of guiding leaders to critically reflect on school-wide changes and to identify what actions they would take. Two such tools, Rongohia te Hau and the Indicators Framework, guided principals in the identification of how Māori students were succeeding as Māori during Te Kotahitanga Phase 5.

##### *Rongohia te Hau*

The Rongohia te Hau survey tool was designed to “sniff out” [a term initially used to identify the process], or evaluate what was happening in terms of the incorporation of culturally responsive pedagogy of relations in classrooms (Berryman, 2013, p.9). Metaphorically expressed in Māori Rongohia te Hau means to see and listen to which way the wind is blowing. It was initiated from leaders' responses at a Phase 3 and 4 leadership hui. Rongohia te Hau surveys comprised three parts: classroom walk-through observations, student and teacher surveys.

Firstly, classroom walk-through observations were undertaken over one or two consecutive days were representative of at least 30% of a school's teachers, to take a snapshot of culturally responsive pedagogy of relations in classroom practice. These observations were described as ‘walk-through’ observations because observers were spending a short time looking and listening for signs of:

- power being shared,
- if [Māori] learners had the opportunity to bring their cultural understandings to the learning,
- if the teaching and learning process provided for interactive and dialogic engagement,

- the extent to which whanaungatanga, that is, a sense of connectedness and relationships, could be observed and
- where Māori students could be seen to be central to an agenda of enjoying and experiencing education success as Māori.

Prior to observations, the observation team would be guided by the Te Kotahitanga professional development team members to co-construct a grid of their shared understandings of culturally responsive pedagogy of relations in education.

Culturally Responsive Pedagogy of Relations					
	1	2	3	4	5
<ul style="list-style-type: none"> <li>* power sharing relationships</li> <li>* culture counts</li> <li>* interactions are dialogic and spirals</li> <li>* participants are connected to one another</li> <li>* common vision of what constitutes excellence in educational outcomes for Māori students</li> </ul>	<p>Unsafe-hazardous Stds/t intimidated No learning Disruptive not managed Cautic environment - no purpose Non-existent r'ships Reactive relationships Bll task Lack of respect t/s No connection with things Māori Unsafe physically, emotionally Socially warlike Disaffection - no pride value in work t/s Lots of commands FBB I St → t → s not engaged No expectations for learning/presence</p>	<p>Potentially unsafe Activities occur safely Power is held by t/or s not effective Behaviour ignored, unmanaged Not clear expectations Limited r'ships Normally manage t/s Lack of planning Low l'ing expectations Lack of control Traditional techy practices Limited range of activities and not using effectively Lack of connections of experience Busy work Little understanding of student No connection with things Māori Empty praise 9am-5pm tech</p>	<p>Safe but compliant Some teacher instruction group work Minor behavioural - managed effectively/ignored Compliance; tolerance t/s Intermittent with Māori context/context forced/intentional Teacher holds the power LI, SC not connected Generally positive relationships without depth Lack of variety Medocrity accepted Context and time are not responsive to sth needs Lack of pace Uninspiring Sporadic and unpredictable teaching/learning I M Felle limited No depth to gc Not much has why</p>	<p>Most power sharing Most CLA LI, SC is connected Releas c/c Variable Māori context/context Context of learning context that s can access student voice access Limited behavioural issues managed effectively - shared responsibility Interactions about learning Very few interactions about behavioural Positive/inviting environment High l'ing expectations Differentiated l'ing variable Attempting to optimise stds increasing of responsibility for l'ing</p>	<p>t/s take risks with their learning A more direct. AKA Independent learning Respectful/confident r'ships Clear expectations No behavioural issues Māori context/context meaningful/authentic Intrinsically motivated Enthusiastic/high energy Levels for learning Co-constructed learning focus Using sophisticated language at ol. class r'p c/c targets Live environment/pride in work interactive Linkages between prior knowledge, LI, SC Differentiated l'ing personalised learning High subject knowledge Passions New knowledge created together Enjoyment - t/s Felle timely/relatant Connects with whānau/t/s Know who students are</p>

Figure 6: Culturally Responsive Pedagogy of Relations list of observed practice

Once walk through observations had been completed, the grid would guide the ranking of observations using a 1-5 scale. These rankings were based on what they had actually seen and heard in the observations. One school's example is as presented in Figure 6, 1 being 'basic' implementers, 2 to 3 combined to identify 'developing' implementers and 4 to 5 as 'integrating' culturally responsive pedagogy of relations in their teaching. Teams then summarised their evidence as in the following example:

Table 7: Example of a school's analysis of Rongohia-te-hau observations

Number of observations completed					36
Percentage of teachers observed					82%
	<i>Developing</i>			<i>Integrating</i>	
1	2	3	4	5	
0	10	18	8	0	

In this example teachers, middle and senior leaders' classroom practice had been observed then ranked on the 1 to 5 scale. Entries at both the 2 and 3 rankings (28) represented 'developing' as culturally responsive teaching practitioners while eight were observed as 'integrating' a culturally responsive pedagogy of relations in education.

In his school Chris reported that:

*Twenty three (45%) of teachers were at an integrating level, 24 teachers (47%) were at a developing level and 4 (8%) of his teachers were at a basic level.*

The 'basic' level, ranked 1 in the above diagram, identified in his school's walk-through observations would suggest that eight teachers' practice could have been observed as culturally as unsafe for some Māori students.

The second part of Rongohia te Hau comprised electronic surveys from Māori and non-Māori students about their educational experiences and also about their relationship with teachers. Teachers were similarly surveyed for their perceptions of students' learning experiences. The following table summarises the evidence of Rongohia te Hau, both numbers of teachers and students having completed the survey and teachers on the 1 to 5 ranking from walk through observations undertaken by the Te Kotahitanga Phase 5 schools:

Table 8: Summary of Rongohia te Hau 2012 evidence

Evidence		Rongohia te Hau Summary of evidence 2012			
<i>Student surveys</i>  No of students surveyed		Māori students		Non-Māori students	
	Y9	831		522	
	Y10	515		400	
	Y11	53		43	
	Y12	18		81	
	Y13	0		0	
<i>Teacher feedback surveys</i>	Total no. of teachers surveyed in 2012			219	
<i>Classroom walk-through observations</i>	No. of completed walk-through observations			328	
	1	2	3	4	5
	16	57	105	115	35
	Basic 16	Developing 162		Integrating 150	

Source 6 Source: Berryman, M. and Egan, M. (2013). *Rongohia te Hau. The impact of the accelerated Te Kotahitanga response on pedagogy in schools*. NZARE Conference, Dunedin, New Zealand.

The results of these two analysed sets of Rongohia te Hau data, the observations and the surveys, were then discussed at a senior leadership co-construction meeting alongside AREA data (attendance, retention, engagement and achievement) to formulate a plan of action responsive to their context, their middle leaders, teachers and their Māori students. Steps to be taken are then entered into school action plans.

Reading the signs by listening and observing classroom activities is the same process as those used by ancestors as they made their way across the Pacific Ocean. Leaders would then have collaborated with their crew to examine the information together and to collaboratively determine the next steps to be taken to travel towards their destination.

#### *Māori students experiencing success as Māori*

The Rongohia te Hau survey tool also made it possible for schools to obtain a snapshot from Māori, and from all students, of their experiences of school. Alton-Lee (2015) provided the following example:

Table 9 Year 9 and/or 10 Māori student perspectives from 15 Te Kotahitanga Phase 5 schools

Always		Mostly		Sometimes		Hardly Ever		Never	
<i>It feels good to be Māori in this school</i>									
516	64.3%	185	23.1%	87	10.8%	12	1.5%	2	0.05%
<i>Teachers know how to help me learn</i>									
180	21.9%	328	39.9%	240	29.2%	61	7.4%	14	1.7%
<i>Teachers let us help each other with our work</i>									
103	12.4%	265	31.9%	298	35.9%	138	16.6%	27	3.3%
<i>Teachers talk with me about my results so I can do better</i>									
143	17.3%	258	31.3%	246	29.8%	135	16.4%	43	5.2%

Source 7 Ka Hikitia. A Demonstration Report. Effectiveness of Te Kotahitanga Phase 5 2010 - 2012, Ministry of Education, NZ. P.28

Many schools including William Colenso College resulted in a high proportion of Māori students surveyed saying that were “always” or “mostly” felt good to be Māori in that school.

The difference for Māori learner engagement in classrooms, as illustrated by Alton-Lee (2005), is derived from the authentic activating of whanaungatanga where opportunities for discursive repositioning did occur

Shift from	Shift to
Learning about a Māori world-view	Trusting and working within a Māori world-view

Figure 7: Discursive Repositioning

As shown in Figure 8 this shift can be said to be from a position of learning about a Māori world-view to trusting and working within a Māori world-view.

Cultural re-positioning (Berryman, 2013; Alton-Lee, 2015) begins by establishing relationships of mutual trust and respect from within a Māori world-view. It follows that ako, the active process of teaching and learning which, when applied to the student, whānau, teacher, leadership collective, forges relationships where power is shared which is, for Māori, intrinsically linked to ways of knowing and being.

#### *Indicators Framework*

During 2011 the Te Kotahitanga research and development team identified a set of indicators as to what evidence was being used to observe and measure Māori students experiencing and achieving education success as Māori. School leaders

were asked for their responses to the following ten elements which are prioritised in order of the highest reported frequency followed by an example of a principal's reflection:

1. Feeling confident to identify as Māori
2. Attending school more often and more regularly
3. Staying at school longer
4. Engaging with learning
5. Achieving at higher levels
6. Achieving across a range of achievement data (AREA)
7. Leaving school with qualifications and career pathways
8. Participating in Māori focussed school activities
9. Participating across the range of school activities
10. Participating within the range of school leadership roles

Examples of commonly used evidence and themes used by the schools reporting against this framework included analysed school data (e.g. attendance, retention, engagement and achievement), Rongohia te Hau surveys (e.g. student and teacher surveys), classroom observations, and attendance and achievement data, anecdotal evidence (e.g. conversations), school and community perceptions (e.g. surveys) and activities data (e.g. school meetings). In 2012 principals reported on evidence against the indicators framework which was intended to support them to identify implications for their role in leading Te Kotahitanga in their schools. Thirteen of the 16 principals included responses to the 10 elements of the Indicators Framework in their September 2012 milestone reports. The highest frequency reported being AREA data (attendance, retention, engagement and achievement) followed by school-wide activities undertaken by Māori students.

The following examples demonstrate alignment of principals' responses with the Indicators Framework. PeterG describes of how Māori students were feeling confident to identify as Māori in his school:

*A recent example of this was last night's [district] youth awards. Our kapa haka group opened proceedings in front of a large audience. Five years ago a significant number of them would have gone all whakamā [embarrassed]*

*standing up there for so long. Last night they were in the moment and stood tall.*

His narrative also acknowledged a positive shift towards students' increased pride.

Louise described how Māori students were attending school more often and more regularly:

*School-wide attendance data has increased to 80% from 50% two years ago – although there is still a long way to go!*

While a 30% increase in attendance was an improvement on two years earlier (2010), Louise's attendance expectation is yet to be achieved. In response to AREA (attendance, retention, engagement and achievement) Louise added:

*Attendance: 2010 52%, 2011 70%, 2012 82% ... this is still ot good eough. Target at least 90% for 2013. Retention: 2012 ERO commented on increased retention rates. Engagement: Huge reduction in stand downs 2010-2012 ... No suspensions in 2012. Achievement: Accelerated progress evident in reading and numeracy in years 7-10. NCEA continues to significantly track upwards and internal results show the same pattern in 2012.*

Greg provides his perspective on Māori students leaving with qualifications and career pathways:

*The % of Māori students who are leaving school with appropriate and relevant qualifications is improving. There is still a lot of work to do in this respect.*

In his perspective of Māori students' participation in Māori focussed school activities Greg lists the following participation and achievements:

*Whakairo numbers 92, Māori Performing Arts 21. [At the] National Secondary Schools Kapa Haka: 1<sup>st</sup> in Haka, 1<sup>st</sup> in Te Reo ....*

Both Louise and Greg are indicating the journey towards Māori succeeding as Māori is tracking upwards after three years of implementing Te Kotahitanga, although their expectations were not yet fully met, this does not yet meet their



expectations. They were, however, committed to persisting until the goals set by them have been met.

#### *School Action Plans*

Following completion of Rongohia-te-Hau and reporting against the indicators framework all schools submitted their evidence-based action plans for 2013 to the Te Kotahitanga Professional Development team. School action plans identified what action was to be undertaken, those involved in developing the action plan and those identified in its implementation. The focus of the plan included actions to embed and/or improve evidence-based problem-solving through the process of co-construction meetings at three levels across the school in a cycle of continuous improvement focused around educational outcomes for Māori students.

Action plans are invaluable for formulating a strategic course of action something which my grandparents and great grandparents were accustomed to. They planned journeys in a dinghy from the Whakatāne river mouth to Whangaparoa at the furthest western Mataatua boundary to visit my grandmother's whānau. They were conversant with the tides and weather conditions, would row out to sea, shelter at Moutōhora or Whakaari Islands and sleep overnight. When they woke up they would find the current has taken them not far off the beach in front of Kauaetangohia Marae at the foot of Tihirau maunga, Cape Runaway. Such expeditions seem extraordinary today but similar extraordinary commitments need undertaken by school leaders in planning the next most effective steps to take, to improve the achievement of Māori students.

### **8.5 Ka Hikitia and the effectiveness of Te Kotahitanga Phase 5 2010-12**

Alton Lee's unpublished report (2014) summarised the impact of Te Kotahitanga Phase 5 Professional Development for Māori students for the period 2009 to 2012. Achievement gains in NCEA was summarised as follows:

**Table 10: Achievement gains for Māori students in Te Kotahitanga Phase 5 schools and a comparison group of schools (2009-2012)**

	Achievement as %		Difference as %
	2009	2012	
<b>NCEA level 1</b>			
Te Kotahitanga Phase 5	41.6	52.4	10.8
Comparison group	42.1	64.1	4.0
<b>NCEA level 2</b>			
Te Kotahitanga Phase 5	44.9	59.6	14.7
Comparison group	44.1	48.9	4.8
<b>NCEA level 3</b>			
Te Kotahitanga Phase 5	32.3	42.3	10.0
Comparison group	30.0	33.4	3.4
<b>University Entrance</b>			
Te Kotahitanga Phase 5	22.9	26.0	3.1
Comparison group	21.2	23.9	2.7

Source 8: Alton-Lee, (2015), *Ka Hikitia Demonstration Report. Effectiveness of Te Kotahitanga Phase 5 2010 – 2012*, Ministry of Education, New Zealand, p.71

The differences indicated in this table demonstrate the increase in achievement of the Māori students in Te Kotahitanga Phase 5 schools. Alton-Lee (2015) states that:

*Effects of this magnitude are rare in large-scale education reforms ... understanding that teaching and learning is a culturally situated activity, so it is only through deep-seated cultural and pedagogical change that a teacher, leader, institution or system can enable substantive change for Māori (p.8).*

How change such as this has occurred has, in part, been discussed in this and previous chapters. Alton-Lee also includes in her report Māori students' survey results from Rongohia te Hau to demonstrate improvements in achievement, as Māori, in the following table (p. 24):

**Table 11: Rongohia te Hau – Year 9 and/or 10 Māori student perspectives from 15 Phase 5 schools (term 3 2011)**

	Always		Mostly		Sometimes		Hardly Ever		Never	
<i>It feels good to be Māori in this school</i>										
516	64.3%	185	23.1%	87	10.8%	12	1.5%	2	0.0%	
<i>Teachers know how to help me learn</i>										
180	21.9%	328	39.9%	240	29.2%	61	7.4%	14	1.7%	
<i>Teachers let us help each other with our work</i>										
103	12.4%	265	31.9%	298	35.9%	138	16.6%	27	3.3%	
<i>Teachers talk with me about my results so I can do better</i>										
143	17.3%	258	31.3%	246	29.8%	135	16.4%	43	5.2%	

Source 9 Alton-Lee (2015). *The Effectiveness of Te Kotahitanga Phase 5 Report, 2010-2012*

This example from William Colenso College shows a high proportion of students that were “always” or “mostly” felt good to be Māori in that school. It seems evident from Alton-Lee’s (2015) findings that positive improvements had occurred for Māori students in the Te Kotahitanga Phase 5 schools.

## 8.6 Summarising Perspectives

The conclusion of this chapter is framed around the statements from two principals. The first is how, after three years of leading Te Kotahitanga in his school, Chris summarises his learning journey:

*I have accepted that we must teach our Māori students in ways that specifically are addressed under Te Kotahitanga rather than what in the past was just considered to be good teaching practice generally. This clearly has not worked in the past for Māori learners to an acceptable level and I am confident we are slowly closing that achievement gap.*

The second, Jim, provided his retirement reflections of his experience gained through Te Kotahitanga:

*I began my teaching career as a 19 year old teacher in my first year of teaching in 1970. I finished my teaching career in 2011. I worked as a primary teacher and principal and in my last eight years was as a secondary Principal where I worked with Russell [Russell Bishop, Director of Te Kotahitanga] and the team from late 2009. In 40 plus years of teaching and leadership, Te Kotahitanga was the initiative which made the most impact on my thinking and work, above all other innovative programmes and professional learning. It is the key to educational success for Māori and non-Māori alike and in my view must be the key focus across the sector as we empower our young people to achieve. (Jim Corder, email, 3 February 2014)*

Recalled from retirement to the position of National Education Adviser, Stand for Children’s Services organisation, Jim explained the relevance of Te Kotahitanga for his current context:

*As teachers and educational leaders, we need to facilitate the changes on our teaching practice that enable us to respond appropriately and culturally*

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*to the needs of our young people, and to do that we need to be well equipped with both knowledge and understanding of the people we engage with and the effective pedagogy that enables success. (Jim, 3 February 2014)*

Jim's reflection after five years of initiating the reform suggests that Te Kotahitanga has applicability for a range of educational contexts. Finally, when Jim was principal of a Te Kotahitanga Phase 5 school he said "we" had developed this proverb:

*Kei ngaro i te tirituri o te wā, kia mau ki te aka matua, koia ko Te Kotahitanga.*

Let us not dwell on the peripheral. Let us focus on what is firmly grounded. For us, that is Te Kotahitanga. (Lytton High School, Gisborne)<sup>12</sup>

### **Kōrero whakakapi**

Waiata are purposeful acts of engagement. They are often composed to mark events and may be sung to support speechmaking. As is customary practice, in this context, the following waiata is presented to support and close the voice of principals which have appeared in chapters 5 to 8.

Phase 5 school, Fairfield College, has a magnificent whare which was officially opened in 1995 by Kereti Rautangata of the Tainui tribe on land gifted to the school by the people of Ngāti Wairere. Kereti was responsible for bringing to fruition the contributions to memorialise the important feature of the school's marae, its history and its purposes as depicted in the wharenui, Te Iho ki te Rangi, which was named by Te Wharehuia, to promote the concept of aroha. It is a salute to the growth of the child throughout their life as shown below which is the reo Māori teacher, Heemi Walker's classroom.

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<sup>12</sup> Sadly Jim Corder passed away in January 2018. Moe mai ra e te rangatira.



Source: <http://www.stuff.co.nz/waikato-times/life-style/9708326/Fairfield-Colleges-magnificent-marae>

He acknowledges the support of Wharehuia Milroy in the composition of the waiata, Tai Aroha. This waiata brings the Phase 3 and Phase 5 leadership kōrero to a close:

Ko te aroha anō he wai  
E pupū ake ana  
He awa e māpuna mai ana  
I roto i te whatumanawa

Ko tōna mātāpuna he hōhonu  
Ā inā ia ka rere anō

He tai timu  
He tai pari  
He tai ope  
He tai roa  
He tai nui

*Translation:*

Love is like water  
continually bubbling up  
a river that will keep flowing  
from within the very seat of the emotions.

From a very deep source  
it will keep on rising

an ebb tide  
an incoming tide  
a forceful tide  
a long-lasting tide  
a full tide.

Source: [http://folksong.org.nz/tai\\_aroa/index.html](http://folksong.org.nz/tai_aroa/index.html) retrieved January 2018

## CHAPTER 9 DISCUSSION

### *Ngā pae o te māramatanga*

#### Horizons of insight

There could be no greater horizon to seek than that of Mataatua ancestral leaders traversing 3,500 kilometres across the great Pacific Ocean in a canoe in search of a prosperous life elsewhere. Theirs was a courageous journey based on treasured values and practices from which the people of Mataatua today continue to build on and draw value from.

The applicability of the whakatauaākī above, ngā pae o te māramatanga, has links back to Ngāti Awa and Ngāti Awa leadership. Professor Sir Hirini Moko Mead, a contemporary Ngāti Awa leader, wrote this whakatauaākī to name New Zealand's Māori Centre of Research Excellence (CoRE), Ngā Pae o te Māramatanga, to inspire the pursuit of new horizons of understandings where Māori may emerge from the dark and into the world of light. Sir Hirini's daughter and internationally recognised indigenous theorist and a scholar, Professor Linda Tuhiwai Smith, became the Centre's founding director. Ngā Pae o te Māramatanga is funded by the Tertiary Education Commission (TEC) and hosted by The University of Auckland. In 1886 the Crown endowed the University of Auckland with 10,000 acres of land that had been confiscated from Ngāti Awa. This was hill country running eastwards to Ohope including the Kohi Point ridge. The university sold parcels of the land to support its purposes (Waitangi Tribunal Report, 1999). It could be said that historical events such as this created an education debt to Ngāti Awa.

Sir Wira Gardiner considers he failed at Whakatāne High School but succeeded in business with skills gained following 20 years in the army (Katene, 2013). He also attributes his business acumen to the mentorship of Pio Keepa, another Ngāti Awa tribal member (Barrett, 2013). As past Chairman for the Tertiary Education Commission the pleasurable education entitlement he described has not been the case for generations of Māori learners since the introduction of western colonial education systems. In addressing the tribe's annual general meeting (2011) Sir Wira warned that ideas may sound good and look convincing on paper but their implementation was a critical success factor.

This chapter summarises how solutions to issues and challenges in education can be found within Ngāti Awa, Mataatua and the wider Māori world. It recounts how Ngāti Awa leadership principles were clearly evident among Te Kotahitanga Phase 5 principals in their work in fostering Māori students' success in their schools.

## **9.1 Introduction**

Relationships have been central to leadership effectiveness throughout history. Enduring features of effective leadership, such as courage and commitment, have arisen out of responsiveness to the contexts within which relationships occur. The plethora of school leadership research suggests the field continues to be fuelled by the quest for a magic formula (Katene, 2013) which has culminated in a wide range of effective leadership descriptors. School leadership literature, within New Zealand and internationally, has usually been undertaken by non-indigenous researchers. However, Bishop and Berryman (2006), both of whom have whakapapa links to Ngāti Awa, began research by listening to the voices of Māori students and their whānau as an authentic approach to finding and developing solutions to improve Māori students' secondary schooling experiences and achievements. The phases of development of Te Kotahitanga were 'organised consciously, deliberately and systematically' (Penetito, 2010, p.261) to achieve a professional development approach where school leaders are supported to implement a system where learners would be exposed to the best of both the Māori and world generally.

In Chapter 5 Chris Day lamented that though positive classroom pedagogic changes had occurred, his departure as leader had been too early to sustain the effects of the classroom professional development. He elaborated on the logic for simultaneous school-wide systems change needed to be undertaken and of what he should have done better and why.

Robinson (2007) identified that in many ways the question of how much impact leaders have on student outcomes is a flawed one, because the answer surely depends on what it is that leaders *do* and *why*. This chapter discusses school leaders' perspectives concerning what they did, and why, in achieving the results reported by Alton-Lee (2015) to achieve the effectiveness of Te Kotahitanga Phase 5 for Māori students during 2010 and 2012. Evidence provided in her report suggests an

educational effect of such a magnitude which she describes, as being rare whether in New Zealand or internationally.

An historical overview of Māori education includes the political impact of the work of many earlier Māori researchers and educationalists. The Te Kotahitanga research and development project for raising Māori student achievement in mainstream secondary schools illustrates the unrelenting pursuit of Māori researchers and practitioners to regain cultural legitimacy for their students and whānau in the New Zealand compulsory secondary schooling sector.

While western literature is also drawn on, the prevalence of Ngāti Awa leadership within Mataatua region, provides examples of how cultural legitimacy has been achieved through principals' leadership actions and their reflections.

## **9.2 Historical overview of Māori schooling**

Penetito (2010) explains that the Māori world is 'intolerant of disconnecting and atomising things within the social and natural world' (p.83) which explains how the Māori sense making is more powerfully and inter-dependently connected to tribal histories and landmarks. A single unitary understanding of what constitutes 'being Māori' is difficult to arrive at because of the intangible complexities and subtleties that are associated with a particular place, and more uniquely, with each marae. Barnhardt's (2005) iceberg analogy depicts the substantive body of knowledge which is submerged and not readily accessible nor visible to the uninitiated. Māori tribal leadership, as Penetito (2010) further points out, has been crucial in initiating responses to address the painful history of Māori education.

Concerns for providing visible, valid and legitimate spaces for Māori ways of knowing and being in education are evident in the consciousness, resistance and transformational agency of Māori researchers and educators, who were dissatisfied with how the education system was not performing well enough for Māori students to gain the specific skills, qualifications and knowledge needed to succeed and to be proud in knowing who they are as Māori (Alton-Lee, 2015). The 1980s and 1990s saw the successful development of Kohanga Reo, (pre-school Māori language nests) and kura Kaupapa Māori (Māori language and culturally based primary schools) (G. Smith, 1997). Successful educational responses such as these were initiated, and led by Māori. Within the Ngāti Awa tribal lands, through the



existence of the Wānanga, Tūpapakurau, the process of retaining and growing knowledge has always been a tribal priority. The contemporary mainstream struggle has been to form meaningful contexts for Māori learners within modern secondary schooling.

However, since the inception of kura Kaupapa Māori education initiatives many Māori whānau have been placed in the situation of having to choose between a system where their children's Māori identity and culture are taken as 'normal' or, the mainstream schooling system where Māori identity, values and culture are taken as different and often, deficient. In comparison with the identity, values and culture which dominate in Western /European colonised systems. Even where Māori units or classes which prioritised Māori language, culture and identity are located within mainstream schooling, systemic hegemony can occur. These classes or units were often historically located in prefabricated buildings well removed from the centre of the school which may have contributed to perpetuating the education divide. Efforts by Māori teachers to maintain their distinctive cultural values and practices created capability and capacity, as well as relationship issues for and between them and the rest of the school. Literacy materials in te reo for example, have been produced for the general Māori population while locally relevant resources are now beginning to emerge through tribally initiated efforts.

Despite this the Chief Education Adviser for the Ministry of Education, Alton-Lee (2015) reported that in 2012 the percentage of Māori exiting whare kura (Māori language and culturally-based secondary schools) with the national education qualification NCEA level 2 or better was virtually the same as for all secondary students nationally, and almost 19% higher than for Māori nationally. While this is an exciting and positive achievement for Māori she adds "the greater majority of Māori students engaged in schooling, and, all too often not succeeding, are in English-medium [mainstream] schooling" (p.7).

### *Ka Hikitia*

At the series of National Māori education summit or Hui Taumata, hosted by the Tūwharetoa tribe, Durie (2001) proposed landmark goals for Māori advancement: self-determining prosperity and good health as global citizens of the world. This was a national call for Māori education to be seen beyond entitlement and for

collaboration in building pathways to the realisation of these goals. The Ministry of Education, introduced a range of new initiatives at the iwi, hapū and whānau levels – within institutions, appointed Māori staff, and improved mainstream and Māori medium environments to encourage student engagement. These were important first steps in this strategic effort.

In my time as Chairperson of the Ngāti Awa Education Committee during this period, initiating our own iwi responses occurred simultaneously with those of the Ministry of Education, focussed on collaboration and support for iwi. However, resourcing for tribal efforts was usually sourced from within the iwi space and by volunteers desperately concerned about increasingly dimmer futures for whānau. These efforts were carried out the tribal authority was preoccupied with working on its first priority, its raupatu claim with the Crown.

Berryman (2017) stated that the Ministry of Education was able to report that Māori students in Te Kotahitanga were showing some improvements in educational performance in 2005. Timperley et al (2007) for example, compared Te Kotahitanga and non-Te Kotahitanga year 11 students' NCEA results for 2005 and 2006, and found significant gains for Māori and Pasifika students in Te Kotahitanga schools and an “immediate positive impact across the student body. The 16.4% increase in 2006 for Māori students represented a 50% increase over the 2005 levels of attainment” (p.263).

The Ministry of Education then launched its revised Māori education strategy: Ka Hikitia: Setting Priorities for Māori Education 2007 – 2012. Secondary school Principals participating in this thesis explained that they had little or no idea as to how to implement Ka Hikitia until their participation in Te Kotahitanga Phase 5 began in 2010. For school leadership this was a confusing time. The external support of the professional development helped them to understand and initiate changes in leadership practice based on evidence, and in turn, to support the classroom interventions needed to ‘Step Up’ and better serve the interests of Māori students.

The New Zealand Auditor General was reasonably optimistic regarding the intent and potential of Ka Hikitia because it reflected the interests and priorities of Māori well-being, was well researched and valued and supported by Māori (Berryman,

2017). She was, however, critical of the way this policy was introduced, citing unclear definition of roles and responsibilities with the Ministry, poor planning, poor programme and project management, and insufficient and ineffective communication with schools. All these factors limited the effectiveness of Ka Hikitia.

*The Ministry's introduction of Ka Hikitia has not been as effective as it could have been (Office of the Auditor-General, 2013, p.7).*

The Auditor-General further identified that transformational change had not yet been realised through Ka Hikitia. By 2030 she reports, about one third of our country's future workforce will be Māori yet we are no nearer to providing an education system where all schools can deliver effective education for Māori. Potentially, this means that our future young people will not be equipped to assume roles within their tribes following Crown settlement processes.

#### *Education is Political*

No three year political term of office in over 170 years of New Zealand history has been able to provide sustained provision that is coherent with Māori ways of knowing and being. While there are some success stories, the unrelenting goal of seeing all Māori succeeding as Māori continues to evade us. The Better Public Service goals of 80% Māori students passing NCEA 2 by 2017 (Alton-Lee, 2015) seemed to principals to have been a Ministry of Education edict, the rationale for which had not been well understood.

Successful winners of the secondary school Prime Minister's education excellence awards from 2015 to 2017 show that sustained change in Māori student achievement takes more than three years. Bishop et al (2010) argued that systemic transformational change takes seven to ten years. This may well reflect the concerns of Ballard (2007) that New Zealand has become a "racialised social context" which remains largely ignorant of the lived realities of Māori people.

#### *The Education Debt*

Ngāti Awa settled its grievances with the Crown in 2005 for losses suffered following the unjust confiscation of land and related social, economic and cultural consequences. However, these major injustices and their long-standing

consequences from this significant period in our history are yet to be included into schools' curriculum alongside Māori language, kapa haka and sport. Education continues to be dominated by western education systems both in terms of content and contexts for learning where Māori ways of knowing and being are not normalised. Researching links between educational leadership and reducing educational disparities involve a political and social justice agenda of reducing education debt (Ladson-Billings, 2006). Principals' perspectives in this thesis describe a commitment to addressing this disparity with a strategic change leadership team. The first step was to disrupt ongoing deficit theorising of the status quo in blaming the socio-economic background of Māori students as a means of explaining underachievement. The power of this rhetoric often absolved teachers and leaders of all responsibility for effecting changes in curriculum and pedagogy. Ethnicity and socio-economic status are two different human dimensions of existence. It is difficult, therefore, to understand the rationale for sustaining an education system that has not been culturally responsive pedagogically nor within the national curriculum.

Strategies may set directions but without effective execution, as Sir Wira Gardiner identified (Barrett, 2013), they remain nothing more than aspirations. A school system that enables leaders, as the seen face of the school, to engage in leading and learning within their own wider school community has the potential to liberate both the leaders themselves as well as those whom they are politically, culturally and professionally expected to serve. The aspirations in Ka Hikitia were realised following those schools' engagement with Te Kotahitanga.

#### *Te Kotahitanga Research and Development Project*

Kotahitanga means a unity of purposes. Establishing unity was initiated at the marae pōhiri. Te Kotahitanga research and professional development project began in the same way before the process of collecting, analysing and responding to narratives of Māori students' classroom experiences, as well those of their whānau, teachers and leaders in secondary schools (Bishop & Berryman, 2006). With the assistance of kaumātua, the researchers were able to engage with Māori principles to understand and explain the cultural divide, as described by Māori students between themselves and many of their teachers. Students further suggested practices that would make a positive difference for their education. For them relationships of

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mutual trust and respect, whakawhanaungatanga, were fundamental to creating contexts for effective classroom learning (Bishop et al, 2009). Effecting such changes in classroom pedagogies then needed the support of robust school-wide system changes and commitment from the school's leadership.

Bishop, O'Sullivan and Berryman (2010), drawing on the school leadership literature, identified the need for leadership intervention to be implemented simultaneously with the classroom pedagogic changes being undertaken. This involved the development of systems and structures including active involvement of the principal as a learner and a leader in the school's professional development (Robinson et al, 2009).

#### *Te Kotahitanga Phase 5 Schools*

Sixteen schools commenced a school-wide professional development approach in the spirit of kotahitanga, that is, acting as a whānau collaborating in the interests of the Māori student population in their schools. While some principals were cautious to begin with, others were adamant that Māori student potential had to be realised. In-school change leadership teams were, however, supported by the Te Kotahitanga professional development team to implement change process. This thesis shows there were indications of positive and relational shifts having occurred for the principals, and that marked achievement gains occurred for Māori students.

### **9.3 Whanaungatanga as cross-generation participation**

Whakapapa is the principle of making genealogical and geographical linkages. For Māori, whanaungatanga is as important in education as it is any field of human endeavour. It is the process used to active how of improvement begins and is sustained. Each school introduced Te Kotahitanga in their schools at a local marae.

#### *The marae ātea*

Milroy (2011) describes the marae ātea (courtyard) as the space between opposing groups of people who set out to establish an initial relationship through the pōhiri process, and then to establish common ground before a shared journey can proceed. Most schools involved in this thesis were already engaged in this process. Cultural engagement protocols on their own, however were not sufficient to influence school-wide change and transformation.

This process, and others that followed through the professional development programme, necessitated leaders to critically reflect on their positioning as privileged people, holding positions of authority and power. They began a journey of becoming culturally responsive leaders who facilitated the power of the collective to improve Māori students' learning experiences and achievement. They found the power of the collective to be more robust and professionally satisfying.

In the Ngāti Awa tribal context, Mead (1997) has described instances where he would call together his trusted followers as a sounding board for ideas such as establishing a tribal university in Ngāti Awa, or a claim against the Crown for unjustly confiscating our land.

#### *Kaumatua*

Kaumatua contribute generously to a range of local, regional, national and international contexts. In educational contexts they bring a level of integrity to leaders, teachers and stakeholders alike both Māori and non-Māori. At Whakatāne High School, for example, local whaikōrero were regarded as cultural, caring guardians for staff and students alike. They were instrumental also in seeing to the establishment of a school marae as a whakaruruhau, a place of cultural and spiritual shelter for all.

In delivering Te Kotahitanga to schools in their regions, the expertise of Morehu Ngātoko (Ngāi te Rangi), Rangiwakaehu Walker (Ngāi te Rangi), Mate Reweti (Ngāti Porou), Katarina O'Brien (Ngāti Awa) and Koroneihana Cooper (Tainui) who, by their very presence, provided guidance and integrity to ensure the lore and integrity of the collective were upheld.

Several Phase 5 schools also drew on the cultural and tribal leadership support of local, and Te Kotahitanga, kaumātua. While ceremonial participation ensured the cultural integrity and value of occasions, school leaders described occasions when their guidance was invaluable when the challenges of change arose. Whaikōrero leadership, together with statistical evidence, was a strategic leadership action for making the changes needed to meet the goal of Māori students' succeeding as Māori.

Principals acknowledged how drawing on kaumātua expertise was carefully and strategically undertaken bearing in mind kaumātua were volunteers, oftentimes pensioners, who gifted their support and time and at their own expense. This level of cultural capital falls short of academic recognition though it has been occurring for generations in mainstream schooling. Whakatāne High School is no exception.

### *Aunties*

Within the context of developing whanaungatanga relationships we saw the emergence of a new leadership role in schools one which is absolutely known and understood within the traditional Māori world, which was often described as being an “Aunty” figure. This role was identified in the two case studies, in Chapter 5 Whakatāne High School and Chapter 7 William Colenso College.

In the case of Daniel’s school, for example, we met Anne who was certainly among the most outstanding “Aunty” in all of the schools. Anne came from within the school’s Māori community. However, in other schools, this role was undertaken or assumed by members of the senior leadership team, the professional development team or other community members. Interestingly, in all cases, this role was filled by senior Māori women. These women understood the way Māori communities work and the centrality of schools’ existence within their communities. They understood, through whakapapa, how students were connected to their communities and how they could effectively mediate the spaces between school and community. Importantly the principal and the “Aunty” shared a common vision for success of their metaphoric school whānau, as well as the success of their familial whānau within the community. Instinctively they were aware of how a strategic alliance with the other could provide best cultural practices and success for Māori without compromise to Māori cultural identity.

Critical leadership does not happen in a vacuum. As might be expected, senior leaders, teachers and Board of Trustees members were equally important. It was noticed, however, that where principals collaborated with key people who could broker relationships with their home communities, educational effectiveness and achievement were accelerated. This entailed looking beyond the traditional school boundaries including teachers and reaching out to the wider community.

*A responsive dialogic space*

Berryman et al (2013) state “a culturally responsive research process begins by understanding one’s own identity and the discourses within which one is positioned” (p.394). This became critical in principals’ understanding the impact on effective leadership, or otherwise, in the processes of reforming their schools. The principle of the marae ātea process is described by Berryman (2013) as a responsive dialogic space where the potential for new learnings emerge.



**Figure 8 Listening and Learning: Reciprocal understandings within the responsive dialogic space (Berryman, 2013, p.394)**

In this diagram we see two small opposing spirals representing two separate parties on either side of a double centred spiral where the two parties approach within a seemingly empty space in the middle. This space represents the potential for dialogic exchanges occur, perhaps compromises being made, in achieving shared understandings for moving forward in an agreed way. Ultimately that is the purpose of pōhiri as a ritual of encounter (as introduced in Chapter 2) as ‘te umu pokapoka’ and has applicability in the research as well as in the leadership domains for school reform processes.

Teachers and leaders in Te Kotahitanga Phase 5 engaged in a process of listening and learning from one another. By using a range of evidence as the basis for these learning conversations they began to challenge traditional theorising and processes to collaboratively construct new solutions for improved teaching and leadership practice to benefit Māori students. Principals acknowledged how effective these learning conversations were.

Whether in schooling or tribal affairs, the marae ātea metaphor has always been a space for potential relational growth, negotiation and transformation. Continually responding and adapting to new evidence is an iterative process for meeting the



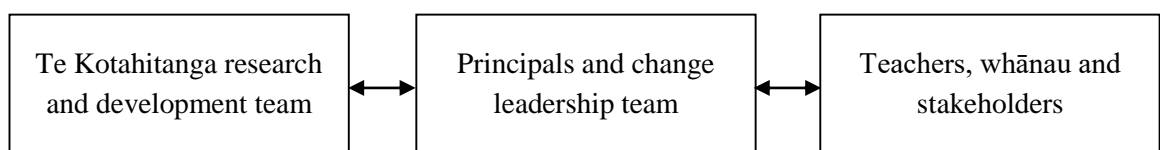
needs and aspirations of students at any given point in time and so leads to dynamic learning and potentially more positive outcomes.

My work as an Operations Manager with school leaders very quickly expanded from ensuring compliance with the professional development programme to a genuine appreciation for how prepared these leaders / principals were to put themselves through a programme that challenged them as privileged and powerful white people and made them accountable to Māori through the Treaty of Waitangi. Just as they faced challenges of change, as described in their narratives, so too have I faced the challenges of delving deep into my own indigeneity to explore, explain and articulate what being Māori/Ngāti Awa means when applied within the actions and reflections of this group of mainly non-Māori principals. I was not part of their world yet humbled by their commitment, their willingness to shift and how they set about strategically sharing power.

#### *Sharing power in education*

An important feature of the Te Kotahitanga professional development provision to schools was the external Te Kotahitanga PLD team collaborating with the school's strategic change leadership team. The principal and the change leadership team together would, in turn, work with teachers, whānau and community stakeholders. These relationships are represented as follows:

**Figure 9 The relationship between the Te Kotahitanga R&D team and each school**



This depiction of the relationships involved in Te Kotahitanga implementation illustrates the importance of the arrows being two-way to ensure the mana and the mauri of the principal and the school's community remained within the school. The mana of the tangata whenua is a principle its consistent with Māori ways of knowing and being.

#### *Wānanga*

Wānanga are powerful fora for sharing power (Berryman, 2009) since the effectiveness of knowledge acquisition and retention are collectively generated and

perpetuated. Principals were active participants as learners and leaders during the deliberations concerning raising achievement in their schools. Wānanga assume all participants' views and suggestions are valid, as distinct from some western models of 'meeting' which may be dominated by top-down leadership and transmission pedagogy. It is a subtle distinction which is essential to maintaining the integrity of whanaungatanga. Effective principals had established their physical presence, the seen face, as they had become actively engaged across the school's community on a regular basis. Several principals also knew most of their students by name and all worked hard to establish these explicit links with their students.

Te Kotahitanga professional development wānanga for school leadership personnel were held off site from their schools. Principals describe how they struggled with leaving their schools but once on the site of the wānanga, they all commented on how invaluable it was to have the time to reflect and obtain new learnings especially in the context of spending quality shared learning times with peers.

The principle and process of whanaungatanga has wide-reaching opportunities for realising Māori potential as principals came to appreciate.

#### *Whānau engagement*

Links between whānau and iwi and the school varied from school to school. In many cases these connections were initiated by staff who had strong Māori community networks. Developing new contexts to encourage whānau engagement was undertaken by most schools by deliberately shifting the focus from dealing with problematic and negative issues to profiling a range of positive activities and outcomes. While this does not mean leaders ignored the challenging situations, Māori students fronting and leading celebratory evenings alongside the principal and teachers was a refreshing change. Some schools experienced unprecedented whānau attendance (between 80 and 90%) which was much higher than ever anticipated. In highly effective schools these participation levels were sustained in the years that followed. Other leaders acknowledged that getting greater buy-in from whānau was still a work in progress. One thing was certain however, having had a positive and relational experience together with whānau, provided a stronger foundation should challenging situations arise.

We learn that the marae ātea, or pōhiri metaphor of engagement works not only in classrooms but in relationships across the schools' communities. This is a particularly joyful finding given the experience of years of disparity and low equity for Māori students in mainstream secondary schooling.

#### *Boards of Trustees and Principals*

Relationships between principals and their Boards of Trustees in the participating schools were supportive from the outset and, for most, changes in membership were minimal and commitment was stable and continued to be supportive. A supportive working relationship was particularly important for principals during the period of challenges when the deliberate focus on Māori students was being initiated. Reports and data presented at subsequent Board of Trustees' meetings reassured members that the improvements being made for Māori students were in the best interests of all students.

### **9.4 mātauranga Māori and the contexts for learning**

Authentic acceptance of mātauranga Māori involves both a legitimate knowledge base and an effective pedagogy as well as distinctive way of knowing and being, and interacting with the world. This acceptance has been a slow to infiltrate the design and operation of New Zealand secondary schooling. Ceremonial activities such as kapa haka, karakia and pōwhiri have been in place for generations but the significance of these within teaching and leadership practices in New Zealand education has continued to be understood according to the traditional 'banking' method (Freire, 1970) where teacher practise is focussed on filling students with content. Contexts for learning supported school leaders to appreciate the broad inter-related principles of mātauranga Māori and how Māori students, as culturally located people, need to be epistemologically and ontologically connected to their own world. These principals knew most of their students by name, and knew something about them as potentially successful young men and women of the future.

#### *Leaders and Learners*

Principals in this research were simultaneously leaders and learners with their staff in the professional development programme. Few principals were fixed to their offices and most were frequently to be seen in and around the school engaging with

their communities. This would include weekend sports which provided opportunities to engage with whānau in informal settings. I enjoyed being invited to accompany principals to these events and I observed the respectful nature of their interactions with students and whānau. The visibility of their principal's presence was encouraging for teachers, and sustained mutually respectful relationships with them. The quality of principals' relationships with teachers and school leaders was periodically canvassed as part of the evidence used to inform next steps.

### *Contexts for Learning*

Māori contexts for learning have been based on a strong sense of identity (Katene, 2013). Sometimes these contexts are deliberately constructed opportunities while others may occur quite unexpectedly, as described in the 101 Mataatua researcher chapter.

As demonstrated by leadership theorising and learner outcomes in the previous chapters, learners in compulsory education schooling, who are at the interface of traditional and institutional ways of knowing and being, have the potential for growth and transition. Paul Woller's (2016) interpretation of Apirana Ngata's whakataukī 'kā pū te ruha, ka hao te rangatahi' (the old net goes fishing while the old net is cast aside) did not literally mean to discard the old, but rather, to cast one's net in new directions (e.g. within a younger generation) where multiple new potentials might be realised.

A culturally responsive context for learning can be as simple as the way in which students are located in classrooms. Easy ability to engage with others improves the opportunities for sharing information and power, observing messages captured in body language and dialogic exchanges are consistent with the concept of whanaungatanga. This is in sharp contrast to classrooms where students were seated in rows as passive recipients of transmitted knowledge with the teacher at the front, positioned as the fount of all knowledge (Berryman, 2013).

Phase 5 principals developed a collaborative, facilitative role, and were identified less and less as authoritarian leaders.

## **9.5 Rangatiratanga and the management of resistance**

Ranga means to weave and tira refers to a group of people. The action of deliberately weaving together people with the capability and capacity to contribute to the vision of Māori students succeeding as Māori in their schools is the Māori principle of rangatiratanga. It is human nature that not everyone will share the same vision. Leadership skills will be put to the test.

### *Managing Resistance*

The most frequent challenge in managing resistance to engaging with the professional development inherent in Te Kotahitanga was longevity of service. This rationale for resisting participation was expressed by teachers who had taught for 30 or 40 years and who believed that there was little or nothing new they needed to learn about teaching. Teachers who responded this way might also describe a focus on Māori students as an affront to their professionalism despite the long term disparity for Māori when seen alongside results for non-Māori. A second rationale for resisting participation was based on a belief of some teachers that Māori students were being unduly privileged with the additional attention being paid to them. A third rationale for resisters came from some Māori language teachers who exercised power and control over all things Māori in the school. This involved creating visible and invisible demarcation lines to resist any involvement and support for Māori cultural opportunities other than for students in their own classes.

One principal showed me a spreadsheet he had prepared to illustrate clearly to one teacher, the difference between his results and those of two other teachers of the same subject and year level. Almost all of his students were ranked at the bottom of achievement results for the three Year 11 maths classes. Resistant teachers, and those whose students' results were consistently poor, were asked to explain why the achievement for students in their classes were lower than in classes taught by other teachers. Time and discussion were important elements in the process of arriving at mutually agreeable solutions.

Within this group of school leaders, grievances against principals occurred, often because of the specific focus on Māori students. Some teachers often maintained they had been harassed or bullied, which would cause tension throughout the school and take up to 18 months or more to resolve. This sometimes saw teachers deciding

to retire, to leave the school or to engage with the principal to plan an agreed course of action to raise Māori attendance and achievement standards.

Four out of eight schools in two regions who were initially challenged by this situation at the commencement of Te Kotahitanga were able to overcome these very real challenges. In all instances, including the Chapter 7 case study, evidence of Māori student achievement was used as the basis for conversations to determine next steps. Boards of Trustees were also kept informed of resistance and were always supportive of the principal in finding positive solutions.

By the end of their introductory Te Kotahitanga training, principals and their senior change leadership teams recorded how they were more confident to initiate actions to manage resistance. Disaggregated data for Māori and non-Māori students, by subject, by year level together with evidence from individual teachers' evidence were compiled ahead of the challenging conversations among those concerned. A focus could be on the evidence as the problem and the solution being with teacher and leader agency; what we do about improving it. Time was an essential element in arriving at a mutually agreeable place.

Principals in this thesis agreed that an external professional development team, whose aim was to develop a senior change leadership team with the principal, empowered the school itself to take responsibility for transformational change. All principals stated that it was their task to manage the most difficult resistances arising through these processes and it was not a responsibility to be devolved elsewhere.

#### *Maui like Leadership*

Ngāti Awa leader, Professor Sir Hirini Moko Mead (2007, Katene, 2013) suggested that a Maui-like plan was needed to help guide us into the twenty-first century. He pointed out that not all leaders today were open to change suggesting a preference for the status quo. More critically he warned:

*this [not responding to resistance] is an easy way out, a way of avoiding unpleasant decisions and a way of not becoming responsible for our future (Katene, 2013, p.3).*

Throughout this thesis principals of Te Kotahitanga Phase 5 schools were not unlike Maui in challenging the status quo of long term underachievement. They too exhibited qualities of courage, strategic thinking and resourcefulness. Unlike Maui, however, they exhibited qualities of quiet resolve and moral determination with an unrelenting focus on the best interests of Māori students. They are, after all, leaders of the future who will be uncompromising in their intention to see Māori students' achieving educational success but without having to leave their 'Māoriness' at the school gate.

#### *Ngāti Awa Leadership*

Eight practical leadership and management talents were written by Himiona Tikitu of Ngāti Awa in 1897 and were listed in Chapter 2. Principals in this thesis were also able to demonstrate these leadership attributes in the modern school context. These are:

1. Capacity to cultivate fertile ground as a basis upon which change processes could be established and flourish.
2. Ability to mediate, manage and settle disputes. This attribute is invaluable when there is resistance to change.
3. Courageous in assuming a 'war of position' (G. Smith, 1997) against long term Māori underachievement. Their position as firm and resolute many of whom said 'this [Te Kotahitanga] is about Māori students'.
4. Strategic leadership involved sharing power so that the most effective outcome can be achieved by including students, teachers, whānau and kaumatua in decision-making processes.
5. Knowledge of the arts was demonstrated in their active participation in Māori cultural traditions as a leader and a learner.
6. Knows how to look after the people. This was illustrated by most Māori students themselves who said, "it feels good to be Māori in this school".
7. Command of the technology using disaggregated data to inform next steps.
8. Knowledge of the boundaries included developing contexts for whānau and community engagement within distinctive tribal boundaries.

Principals in this thesis demonstrated their leadership capability and capacity was consistent with Ngāti Awa tribal principles and talents.

## 9.6 Mauri ora

A person whose physical, intellectual and spiritual well-being is imbued with the spark of life is said to have the characteristic of mauri ora. Mauri ora can be seen in one's eyes, voice and one's physical demeanour. (Berryman & Macfarlane, 2017) as exhibiting positive energy. In schooling that energy is further manifested in Māori students who experience education success together with having a sense of power and control over their day to day lives and their identity intact.

### *Māori succeeding as Māori*

Over the three years 2010-2012 there were some 11,608 Māori students located in Phase 5 Te Kotahitanga schools. They represent 3.8% of all Māori school students and 9.4% of Māori students in secondary and composite schools (Alton-Lee, 2015) NCEA levels 1-3 in these Phase 5 schools had improved around three times the rate of Māori in comparison schools. The proportion of Māori students returning/enrolling for Year 13 in 2012 was markedly increased and the number of Year 13 students achieving NCEA Level 3 was nearly three times what it had been four years earlier (p.8).

A critical question in this thesis is to ask if achievements such as these connected with Māori students having a strong, positive identity as Māori. Asking Māori students to evaluate their school experiences as Māori was one of the Rongohia te Hau survey tools (explained in Chapter 5). Alton-Lee (2015) reported that an analysis of survey results showed a very high proportion (87%) of year 9 and year 10 Māori students reported that (“always or “mostly”) it felt good to be Māori in their school and further, that 60% reported that their teachers (“always” or “mostly”) knew how to help them learn (p.8).

### *Students' narratives of experience as Māori*

The genesis of Te Kotahitanga began from responding to the recorded narratives of Year 9 and 10 Māori students' schooling experiences. The student narratives suggested how teachers, in changing how they related and interacted with Māori students in their classrooms, could create a context for learning wherein educational achievement could improve (Bishop & Berryman (2006). The term ‘mauri noho’ could be used to describe how the under-achieving non-engaged Māori students felt when their interest in learning had not been nurtured, and their cultural identity and



values did not count. Narratives from these students paved the way for understanding what would make a difference in the development of the successive phases of the Te Kotahitanga teacher professional development programme.

The following narratives from two Māori students who succeeded in Te Kotahitanga schools, illustrates how mauri ora emerged from mauri noho when students are learning as culturally located people, and when their values and prior knowledge and experiences are integral to their classroom and school learning environments.

*Identifying culturally responsive school leadership*

Bishop, Berryman, Cavanagh and Teddy (2009) describe a culturally responsive pedagogy of relations as being accomplished when:

*Teachers create contexts where learners can be more self-determining; where pedagogy is interactive and dialogic, where the cultural experiences of all students have validity; where knowledge is actively co-constructed and where participants are connected through the establishment of a common vision of what constitutes educational excellence (p.1).*

The focus of this thesis has been to exemplify the centrality of leadership in operationalising a culturally responsive pedagogy of relations in mainstream secondary school classrooms. The actions and reflections shared by Te Kotahitanga Phase 5 leaders provides insights into what they did and why which was, as Robinson (2007) suggested, what matters most. Being open to a social justice agenda that would see Māori students enjoy and achieve education success as Māori was central. Years of experience as a teacher or as a school principal did not necessarily ensure a belief in equity for Māori.

My 101 Mataatua researcher responsibility has been to understand the impact of what Alton-Lee (2005) describes as having had an impact of a magnitude rare in large-scale education reform at the interface of mainstream school leadership with attention to Ngāti Awa tribal leadership. This confirms that answers to long term underachievement are to be found within the Māori world at the intersection of place, people, actions and time. Initiating Te Kotahitanga Phase 5 began in at the end of 2009 then fully across and within schools in 2010 with the end point in this

thesis being 2013. From the outset principals were supported to reflect on their own positioning in relation to the lives of Māori students' and their whānau as being tribally located. The lived realities of principals was, in the main, at opposite ends of the economic, social, cultural and political spectrum of worlds with the one commonality of living in the same location.

Graham Smith (1997) used the term 'the two-inch revolution' to describe how the critical consciousness is important in the process of disrupting the status quo of long term underachievement. Bishop & Berryman (2005) turned to Māori students and their whānau and also to school teachers to understand the differential of opposing views of what would make a difference. The Te Kotahitanga Phase 3 report (2007) identified an effective interface underpinned by whanaungatanga. The point of remembering this history is to reiterate how long it has taken to develop and implement a deliberate response that have, at their core, the interests of the under-served Māori student population.

The value of whakawhanaungatanga continues to be a fundamental leadership expectation for authentic engagement. Effective leadership saw principals' capacity to weave together all the strands where they themselves were participants in the interactive dialogic space in the way Ngāti Awa tribal leaders have always been. Neither tribal leaders nor school leaders were on their own. They did, however, have the capacity to identify and build an effective team around them comprised of people with specific capability to implement responses to ensure the well-being of the collective. Phase 5 leaders emulated the Ngāti Awa tribal principle of leading *with* the collective.

## Conclusion

Ancient Māori epistemologies and ontologies are as powerful today as they were back in our earliest known history. Their journeys and my journey as a 101 Mataatua researcher hold common experiences of engaging with Te Kotahitanga Phase 5 through which Māori needs, realities and aspirations have come to be fully acknowledged and respected within State secondary schooling. All of us have faced difficulties throughout our journeys but have reached a place that allows us time to reflect and consider where our next path lies.

Three of the participating schools have since been acknowledged in the national Prime Minister's Education Excellence awards in consecutive years from 2015 to 2017. Leadership teams in all of these schools were able to disrupt the status quo of accepting Māori underachievement, to identify and reject what is not working well for Māori and to implement culturally responsive and relational pedagogy.

It will take years yet for a culturally responsive leadership to permeate the nation's schooling system which remains a largely colonised educational environment. We are still a long way from achieving sustained change across the entire education sector. Nevertheless, this thesis provides clear insights into the positive outcomes that can arise from a serious commitment to developing the untapped potential of Māori students and their home communities.

## CHAPTER 10 CONCLUSION

*Ko Ngāti Awa te toki tē tangatanga i te ra, tē ngohengohe i te wai*

Ngāti Awa is the adze whose bindings cannot be loosened by the sun  
or softened by the rain.

This vision for Ngāti Awa epitomises the tribe's resistance to past atrocities and their conscious efforts in the reclaiming and recovery processes achieved through the Treaty of Waitangi settlement with the Crown. Effective leadership throughout this undertaking was pivotal. This will continue to be the case in meeting future tribal aspirations.

This thesis is written within the location of 101 Muriwai Drive, Whakatāne and draws primarily on Ngāti Awa leadership to explain how school leaders made a positive impact on their Māori students succeeding as Māori in mainstream secondary schooling. The contention of this thesis is that solutions to the educational difficulties experienced by Māori students may be found within the very communities themselves. Brokering the understandings between Māori communities and mainstream education continues to be challenging.

Long term underachievement in education and its associated social issues should have been enough to tell educators and policymakers that something must change at a deeper systemic and pedagogical level. A need to shift from colonising and domesticating the indigenous people in their own country to creating an education system which transforms and liberates Māori is long overdue. Creating a pleasurable learning entitlement requires commitment to a social justice agenda at its core. Sustained change, as we have seen with the Te Kotahitanga Phase 5 leaders' reflections, takes time. There is no quick fix.

### 10.1 Introduction

This chapter begins by acknowledging powerful learnings from the leadership experiences of Mataatua and Ngāti Awa leadership of the past. It continues by examining principals' theories and actions in the present as they sought to create more socially just contexts for Māori students within their schools. It concludes by presenting some of the implications for our tamariki mokopuna (children and grandchildren) now and into the future.

## 10.2 Learning from past and present Mataatua leaders

Powerful metaphoric messages are contained and expressed within whakataukī which have been handed down by ancestors and by contemporary tribal leaders as a means of sustaining ways of knowing and being. Each tribe and region have their own distinctive whakataukī expressing how knowledge is constructed and made known. In this thesis these whakataukī are also used to contextualise cultural leadership values and practices in exploring the educational interface between the Māori world and that of non-Māori. Whakataukī, and their constituent metaphors, set the scene for discussion, to represent the way in which Māori have made and continue to make sense of the world, and to create poetic imagery to engage the reader's interest.

### *Multiple ways of knowing and being*

Finding and navigating the cultural interface in mainstream secondary schooling has been an uncomfortable journey for Māori generally, within a system that traditionally has been dominated by a colonising world view. As a deliberate and powerful form of resistance, Māori metaphors facilitate the bringing of knowledge and understandings from a Māori world view into the world view of the coloniser.

As a context for learning the whakataukī in this thesis is consistent also with the values and practices of Ngāti Awa iwi within the geographic region of Mataatua. They are closely linked to critical, place-based pedagogies and therefore are well positioned to challenge the assumptions about knowledge, pedagogical practices and outcomes that may have historically limited the success of our tamariki mokopuna in mainstream education. The social, cultural and environmental spaces we inhabit as Ngāti Awa are integral to a pedagogy of place. Within this intersection of iwi and Western European educational spaces, Ngāti Awa visionary leaders have continued to activate the transformation and liberation of their people. They succeeded in this by enacting and sustaining the timeless cultural principles of whakapapa, whanaungatanga, mauri ora, mātauranga and rangatiratanga. Mataatua history is embedded within leadership stories where these principles have been essential.

### 10.3 Learning from school leaders in Te Kotahitanga

Challenging an education system within which generations of Māori learners have not achieved as well as they should, is highly contentious and requires courage and unrelenting focus. Most principals leading the implementation and development of Te Kotahitanga have been non-Māori. In this thesis each principal was challenged to consider how power relations play out within and between their school and community. In Te Kotahitanga Phase 5, principals acknowledged the skilful way in which the professional development they received from Te Kotahitanga had helped them to understand that they were people of privilege and holding positions of power. Conscientisation that their leadership could contribute to the status quo of inequity for Māori students was often the first step in recognising their agency to do something different. Realisation that they must identify and resist traditional actions within their schools that have continued to dominate and marginalise some students over others. This has led them to seek new and critical pathways towards transformative school wide reform. In these schools many more Māori students became ambassadors of excellence, not only in sport and cultural endeavour but also in ensuring their cultural identity is bound up in their academic success.

Engagement of Māori whānau in these schools was evidenced by their participation in a range of school activities. Principals' leadership in most of these schools promoted a shift from working *for* whānau (in ways determined by the school) to working *with* whānau in ways which were consistent with the principle of whanaungatanga and with the most effective relational practices known and understood by Māori. Community confidence grew as whānau began to understand that their participation was valued and they came to appreciate that success of their tamariki / mokopuna as Māori was being realised. In line with the aspirational Ka Hikitia strategy, most of the Māori students in these schools reported that it felt good to be Māori in their schools.

#### *Pākehā principals made a difference*

Creating educational contexts for Māori to succeed in mainstream schools did not require principals to *be* Māori. Forming and maintaining relationships with those of like mind and shared vision was crucial. Where mutually inclusive, collaborative and beneficial spaces were found, Pākehā principals and leaders learned to intervene in mainstream schools in a very Māori way. Findings strongly suggest

that the better the relationship between iwi, principal and school, the greater the chance of educational success for all concerned. The quality of principals' work in establishing whanaungatanga cannot be understated. For example, Principals who learned to listen to the voice of Māori with the intention of learning what actions would make a difference, rather than telling Māori what they needed to know, were far more likely to gain the participation of whānau, hapū and iwi. The momentum of whānau participation became even more evident as students' successes accelerated. Suggestions from Māori students themselves continued to inform processes for continual educational improvement. Such critical educational leadership keeps alive the dream of Māori being able to enjoy health and well-being as active participants in mainstream contexts that have been enriched by Māori knowledge, pedagogies and values.

#### *Aunties*

The capacity and capability afforded schools through a relationship between an agentic aunty and the school principal is often taken for granted by non-Māori and not usually understood as a relationship that contributes critically to academic success and school leadership for Māori students and community. "Aunties" who are agentic are easily distinguishable as kuia and leaders at the marae. Aunties word is lore. Neither individual, academic nor individual financial forms of capital are of central interest to them. They are devotees for the well-being of the collective.

The visible presence in schools of these street smart senior Māori women embodies both hard caring and soft caring. Their involvement as volunteers, intermediaries with students, whānau, staff and leaders, is invaluable because of their wisdom, experience, and deep understanding of the Māori community and how it operates. Aunties are influential because they have the confidence of their communities to represent students and whānau interests. They are generous with giving their time and exemplify the principle of whakawhanaungatanga. Just as on the marae, their brutal honesty maintains their own integrity as well as the integrity of principals, teachers and students because they have high expectations of the potential of their progeny to succeed and within their own agency, will do whatever it takes to achieve this. Their caring, however, is exemplary.

Space for aunties to engage with schools was negotiated, and sometimes demanded, by the community. The quality of the relationship with the principal developed over time into one of mutual trust and respect. The wise counsel of aunties could often be called upon to provide authentic cultural support, to nurture leaders, care about them, and hold high expectations of them.

#### *Data management*

Imperative in this context of collaborative school-community leaders was their collection, analysis and critical understandings of how this evidence impacts on the achievement of Māori students. Evidence comprised a range of quantitative and qualitative information with central importance given to collecting the voices of Māori students. This kept the cultural consciousness at the forefront for teachers and leaders. Disaggregating data focussed leadership on the performance differential between Māori and non-Māori across curriculum subjects as well as across teachers. Leadership team discussions were aimed at developing shared understanding of trends presented in the evidence. Triangulating understandings from different evidence sources formed the basis for collectively developing systemic strategies for improvement. Simultaneous infrastructural changes that were essential to the integrity of pedagogic changes were undertaken. This is not usually the case in mainstream schooling.

The more collaborative principals were in this process with their staff and the community, the greater the level of effectiveness occurred. The use of disaggregated evidence provoked procedure and focused learning conversations amongst staff.

#### *Leadership attributes*

An important question is what did leaders in Te Kotahitanga Phase 5 schools do to transform their schools so that for the first time, more Māori were achieving success? Most principals, like Chris in Phase 3, became respectful listeners, learners and leaders alongside their teachers and in many cases alongside their communities. They became active participants as well as in the pedagogic and systems reforms by attending the professional development wānanga. They also made opportunities to connect with other principals across Te Kotahitanga Phase 5 and with other leaders from Te Kotahitanga professional development team and within their school



who were leading the change processes. Such collaborations in turn, saw the transformation of Māori students' lives, and as this occurred, increasing whānau pride and engagement in their school.

Several principals went back into the classroom to teach so that new learnings could be applied to their own classroom practice, but more importantly, to their own understandings of the systems and structural changes that were needed (for example data management), to support and uphold the pedagogic changes.

The majority of principals exemplified courageous, strategic, collaboratively power sharing. In initiating change they faced challenges and criticisms to varying degrees across the Phase 5 cohort. For some this was a very difficult time in their career. On many occasions, and in a range of contexts, I was privileged to observe how whanaungatanga became a powerful enabler where power was shared, challenges were collaboratively resolved and celebrations accrued to the collective.

#### *He Tangata Marae*

I had difficulty describing what I was seeing, hearing and feeling about the school leaders in this thesis. Marginalisation and racism from my own schooling experiences confused the interface with my own cultural intuition and experience of mainstream schooling. Yet something extraordinary was occurring. I couldn't name it. My uncle, Te Wharehuia Milroy, provided an explanation of this cultural interface with academia as being 'He Tangata Marae'.

At any marae, leadership principles and practices that faithfully operationalises the principles and practices expected by ancestors with integrity, resonated with the critical and culturally responsive leadership of successful Te Kotahitanga Phase 5 principals.

These principals demonstrated leadership qualities consistent with Māori values. Within the principle of whakapapa and whanaungatanga they were active members of the school's whānau as both learners and leaders. This saw their power being willingly shared with those whose knowledge and expertise would provide the most effective solutions and outcomes. Their ability to weave people together is consistent with the principle of rangatiratanga. An admirable quality to be found in these leaders was that they openly acknowledged the source of contributions made

to improving the effectiveness of teaching and learning. Use of the word “we” indicated the integrity of the collective where mana was a shared reciprocal practice of appreciating one another through enacting the principle of manaakitanga. These were observable qualities consistent with Māori metaphors as ways of knowing and being. Uppermost, the principle of promoting mauri ora, but of caring for the well-being of the essence of the person, became evident not only in the success of Māori students, but of all students, teachers and community members. Higher levels of whānau engagement and teacher satisfaction also became evident as did unprecedented social and academic results.

Mātauranga Māori specific knowledge and expertise that come from a Māori worldview, was no longer the domain of an expert few, but permeated the everyday heartbeat of school life. This is an important outcome since these schools were originally selected on the basis of having high percentages of Māori students. Activating these cultural principles enhances people’s mana and provides cause for celebration. The term mana orite, can be used to signal the achievement of an accord which results in a balancing of mana between parties through shared responsibility of each party to contribute towards enhancing the mana of each other.

Principals in this thesis clearly understood who they were in relation to their teachers and their Māori students and whānau. Whakapapa in its widest sense, as discussed in Chapter 2, was fundamental to this. Further, principals were committed to the kaupapa, or agenda, of Te Kotahitanga. Māori students in these schools were entitled to a pleasurable and successful learning experience as Māori. Finally, through shared and ongoing learning provided in part by the Te Kotahitanga professional development, these principals have demonstrated the principles (kawa) and practices (tikanga) for leading transformative school reform. They themselves have taken responsibility for leading, and actively participating in, the change they originally envisaged when they sought participation in Te Kotahitanga.

#### *Maui leadership*

Theirs was a journey likened to those of Maui who tackled the seemingly impossible. Māori have waited some 170 years to have our values, principles and practices validated within the mainstream education context. Maui leadership liberated both the learner and the leaders within these schools.

#### **10.4 Limitations of this research**

Published quantitative data (Alton-Lee, 2015) provided evidence of achievement outcomes for Māori and for all students across the 16 Te Kotahitanga Phase 5 schools from 2010 to 2012. Disaggregated achievement data for each school could have identified the starting place of each school and therefore better informed what might be required of each leader personally, professionally and culturally. It was clear that each principal came with different prior knowledge and experience and were at different starting places. However, this research did not attempt to measure or theorise what those different starting points might have been. Nor did it focus on the extent, or otherwise, of challenges faced at any given point in time in these principals' leadership journeys. It *did* focus on what these principals had in common, namely, the courage and commitment to make a difference for Māori students. Their focus became a reality with the constant support of the Te Kotahitanga research and development team standing beside the principal and his senior change leadership team.

A further limitation of this research might be that the western leadership literature did not constitute the basis for informing and critiquing the leadership work of these principals. If this had been the case the research questions may have been analysed and understood from within a Western/European world view, rather than from an indigenous Māori world view, and more specifically, from a Māori epistemological and ontological perspective. Analysis and understanding from a Māori world view was essential to answer the research question how Ngāti Awa leadership principles from the past became evident in the actions and reflections of these school leaders.

I appreciate that Ngāti Awa principles and practices in this thesis may resonate with other tribes. It is not, however, for me to assume or make any commentary for or on behalf of another tribe.

#### **10.5 Reflecting on the current contexts for change**

After years of searching for an effective model of professional development to improve the educational outcomes for Māori the Ministry of Education decided on a new direction. Te Kotahitanga was considered too expensive. In 2012, the programme, He Kākano, was developed with an emphasis on school leadership, rather than relying solely on improving the quality of classroom pedagogy. The Kia

Eke Panuku programme began to be implemented nationally in 2014. Kia Eke Panuku aimed to achieve improved financial sustainability and professional coherence by enveloping several different professional development initiatives: Te Kotahitanga, He Kākano, the secondary numeracy and literacy programme and Starpath.

Recognition of education excellence in the New Zealand Prime Minister's Education Awards in 2015, 2016 and 2017 shows that successful and sustained changes from simultaneous leadership and classroom intervention takes time to achieve and even more time to embed. Hopefully the future of effective programmes such as Te Kotahitanga Phase 5 will be revisited by the Ministry of Education.

### **10.6 Implications for future Mataatua students**

Being Māori in the contemporary world today has changed significantly from being Māori in pre-European times. However, many of our ancestral cultural values practices and principles have been sustained, albeit in a changed economic, social and cultural landscape that continues to disregard the value of the culture of Māori learners in education. A need for Māori to focus on simultaneously strengthening their own knowledge as the basis for social and economic capital is gathering momentum. Strategic alliances are being carefully developed to ensure the powerbase for Māori is protected. Tribal resources and leadership will see new forms of mātauranga Māori flourishing on terms set by iwi. The establishment of Te Whare Wānanga o Awanuiārangi as a tertiary institution, was a significant Ngāti Awa initiative. However, the tribal authority, as original guardians of the lands upon which education is now being delivered, is yet to begin effective engagement in the conscientisation of mainstream schooling towards improving the education of their tribal members. This can be promoted by developing a curriculum that reflects the history of Ngāti Awa and by stepping up to specific challenges such as literacy and numeracy.

#### *A grandmother's perspective*

As a grandmother I reflect on the learning experiences of my own mokopuna in relation to this kaupapa. Nia, James, Mihimere and Awanui who were all born and raised in West Auckland. Yet they call Whakatāne 'home' because it is where they

feel their identity is derived from. So that they do not feel like trespassers in the Auckland suburb where they presently live, I have explained to them that their ancestor, Wairaka, once lived in the same location. She is the ancestor that the Mt Albert area is named after, that is, Ōwairaka. Street names such as Ōwairaka Road, Toroa Terrace and Ngāti Awa Street serve as a reminder of early Ngāti Awa settlement along with other iwi who are also living in Auckland today.

The Mt Albert campus of the Unitec Institute of Technology, through its Māori name, Te Wānanga o Ōwairaka, recognises its historical connection to Ngāti Awa. The spring that runs alongside Unitec's Te Noho Kotahitanga marae, is called 'Te Wai Unuroa a Wairaka' (the long drink of Wairaka). Ngāti Awa today recognise the tribe of Ngāti Whātua as being primary tribal guardians for Unitec. There is, however, cultural capital to be found at the interface of our history in many education sites today. My eldest mokopuna, Tomairangi (translated by my mother to mean 'gift from above'), thrived and graduated from Unitec. Making historical connections to landmarks such as those identified in this thesis, is an important education responsibility to be undertaken by whānau.

Mokopuna are the continuing spring of our identity. Narrating traditional stories are modern ways for whānau to perpetuate identity for our mokopuna. The four younger mokopuna attended *puna reo* (Māori language pre-school) and then Māori immersion schooling in Auckland central. This part of their education journey as Ngāti Awa descendants, was hard fought for by their mothers, my daughters, and their partners. Paternal grandparents and whānau, who are Welsh and Pākehā New Zealanders, have all been active in supporting our mokopuna's education as Ngāti Awa.

All four mokopuna have, or will, attend Auckland Normal Intermediate where they have been encouraged to continue their reo and Ngāti Awa identity in every day school life. They have grown beyond my expectation in this school and experienced education success as Ngāti Awa citizens of the world. I regard their calls for help with their homework as a grandmother's privilege and pleasure. Naming these mokopuna was a deliberate act to keep their identity alive. Learning to use and pronounce Māori children's names correctly is thus a minimal expectation Māori have of non-Māori teachers. I have intervened when this lore has been contravened.

This expectation was clearly met by staff at Auckland Normal Intermediate, yet this has not necessarily been the case by so many non-Māori teachers for generations.

However, in contrast with her primary and intermediate school experience, the first day at a mainstream secondary school for Nia Awhiāhua was the most miserable day in her young life. I was furious. Everything learnt and enjoyed up until that day became her most humiliating experience where her reo and her Ngāti Awa identity was invalidated. She struggled for almost a year before finding cultural safety through alliances with Pasifika students. Year 10 has been better but NCEA Level 1 Te Reo Māori is undertaken by correspondence schooling. However her cultural practices continue to be compromised. There will likely be similar struggles for the three who will follow Nia in the transition to mainstream secondary schooling.

James Maumoana will survive because of his temperament and his passion for sport. Survive is a sad education reality and reflects a low expectation from the education system.

Mihimere Megan is my *kōrako* (a prized white skin and flesh stoned fruit) because she is my blonde, blue-eyed granddaughter who has te reo and mātauranga Māori competence and confidence. I foresee a great future ahead of her because Auckland Normal Intermediate has supported her to flourish as Ngāti Awa and she will be successful at the interface of the Māori and Pākehā worlds. Hopefully, her quiet steely disposition will ensure secondary schooling will continue to serve her well. This hope will be realised if the school's leadership at her chosen secondary school were to engage and participate in professional development programmes such as Te Kotahitanga Phase 5.

Awanui Te Kapua is also competent in te reo and mātauranga Māori. She too will thrive in the culturally responsive pedagogy practised at Auckland Normal Intermediate. I hope she too will be in a secondary school where the principal's leadership reflects those of the principals who participated in this thesis.

These observations of my own whānau are not unusual for Māori whānau. The struggle to unravel and articulate the interface of Ngāti Awa leadership with what these school leaders have done and why, mirrors the difficult time they have worked their way through. It is hard. One way for a 101 Mataatua researcher to reciprocate

is to write about them. There is much to learn from them in what they have done for more than 16,500 Māori students and their whānau. I don't mean just academic learning but also as a grandmother, and Aunty, who recognises the potential for Māori to achieve education success in mainstream New Zealand secondary schools – as Māori. The challenge for mainstream schooling Aotearoa, New Zealand is to provide an education that realises the true, cultural potential of our tamariki mokopuna. The same challenge can be said for research and academic endeavour. Māori have a right to write the stories of their whānau, hapū and iwi and to claim this space within the academy. This will require research supervisors who understand the space and the positioning they hold within this space and are prepared to support them. It was hard for them too.

This journey has been about a partnership within the true spirit of the Treaty of Waitangi.

### **Kōrero Whakakapi**

The following closing metaphor was written by Uncle Te Kei Merito in setting the tone for his 2011-2012 and 2013 annual reports as Chairman of the Ngāti Awa tribal Council. He urged adherence to cultural principles and practices to sustain the distinctiveness of our identity as Ngāti Awa within the region of Mataatua. Uncle Te Kei is our most senior tribal leader today who was born and raised on the Whakatāne riverbank in the immediate vicinity of where the Mataatua waka landed generations ago.

*Whakapakaritia te reo me ngā tikanga o Ngāti Awa*

Embrace the language and customs of Ngāti Awa

*Kia mau hei taonga mo ake tonu ake*

Treasure their intrinsic values in perpetuity

*Kia kore ai e tihotiho ki te makihoi*

Else they will become a casualty of decay

*Kei reira ka mānukanuka ki tona manauhea*

And therefore disappear

*Ko te whakamutunga, ko whatungarongaro*

Into obscurity

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This metaphor, along with all those presented throughout this thesis, draws on the multiple literacies of Mataatua providing both traditional and contemporary Ngāti Awa tribal leadership examples that inform school principals' actions and reflections as they fostered Māori students' education success. These principals have undertaken a collaborative journey as trusted partners in order to meet the needs, realities and aspirations of Māori students, their whānau and iwi.

This is the challenge for the future of mainstream education in Aotearoa / New Zealand if it is to improve the educational outcomes for Māori students. Otherwise, as Uncle Te Kei states, Māori whānau, hapū and iwi run the risk of continued erosion, and eventual decaying of their cultural capital and their very well-being by our state education institutions.

I continue to value the actions of my great grandfather, Riini, who fixed a sea plane in the Whakatāne River 120 years ago and carved in wood the way in which he saw the world. By his actions he demonstrates the capacity to take on new knowledge but not at the expense of knowledge known by descendants of the Mataatua waka. It was not a case of one or the other, but by deliberately working within both worlds.

My grandmother, Ani Waititi of the Te Whānau-ā-Āpanui tribe wrote:

*Me hoatu tenei whakapapa kia Riini mehemea kai te tika*

Give this to Riini if it is correct

She had handwritten our whakapapa for her father-in-law, Riini, and his descendants. In this same sense, I have written another type of whakapapa, this thesis, for Māori learners, teachers, researchers, politicians and scholars as well as for those who engage in indigenous education contexts.



## Te Whakamutunga

Just as protocols of engagement at the commencement of interactions are a cultural imperative, so too are protocols at the completion of the kaupapa.

In Chapter 2, the furthest eastern Ngāti Awa boundary is the harbour place called Ōhiwa. It is the place where eastern Mataatua tribes meet. The following extract is part of the *pātere* (chant) which is presented in ‘Songs of a Kaumatua’ (McLean & Orbell, 2002, pp 248 -256). It is used in speechmaking and sometimes used as a karakia.

*Ka hoki nei au ki te mauri o taku waka, o Mataatua, ko  
Pūtauaki – ki a Ngāti Awa! Tūwhiuau, ki a  
Tangiharuru!  
Ki te rae o Kōhī – ko Awatope, ko te mānuka-tū-tahi ki  
Whakatāne. Ko Apanui,  
Ko te mauri ra i haria mai nei hai whakaoho i taku moe!  
E kōkoia, ‘E ara e!’*

Then I return to the mauri of my waka, *Mataatua* – to  
Pūtauaki! And to Ngāti Awa, and Tāwhiuau, and  
Tangi-haruru,  
The Kōhī headland over there, and Awatope! The mānuka  
tree that stands alone at Whakatāne, and Apanui –  
The mauri brought to wake me from my sleep!  
Cry out, ‘Arise!’

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## GLOSSARY

Word/term or expression	Meaning
ahi kaa	to keep the home fires burning
ako	to be engaged as both a teacher and a learner
ariā	concept
Āriki	paramount chief
aroha	love
aroha ki te tangata	love shown to another person(s) or mankind
Atua	God
haka	war dance
hapū	sub tribe
he	a, some
hui	meeting or gathering of people
Io	Supreme God, the Almighty
iwi	tribe
ka ea	tis done, completed
kai	food
kaikaranga	the woman (or women) who has the role of making the ceremonial call to visitors onto a marae, or equivalent venue, at the start of a pōhiri. ‘Caller’ for short
kaikōrero	speaker
kaitiakitanga	guardianship
kanohi ki te kanohi	face to face
karakia	prayer
karanga	ceremonial call
kauhau	lecture, presentation,
kaumātua	elder or elders
kaupapa	agenda
kaupapa Māori	the philosophy and practice of being and acting Māori
kawa	principles, protocols
koha	gift, token gesture
koiwi tangata	human bones
kōrako	a prized white skin and flesh stoned fruit
kōrero whakakapi	closing comments
korowai	feathered cloak
kotahitanga	unity of purpose, togetherness, solidarity, collaboration
kuia	senior Māori woman
kumara	sweet potato

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mahi tahi	to work as one
mana	prestige
mana motuhake	having agency, self-determining
mana whenua	the right of a Māori tribe to manage a particular area of land
manaakitanga	hospitality, acts of kindness, generosity, caring
marae	Courtyard where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
Mātaatua	face of the gods, a canoe, a region, a confederation of tribes, the name of the Ngāti Awa meeting house which travelled the world
maunga	mountain
māngai	spokesperson
manuhiri	visitors
mānuka	native tree, tea-tree
Māori	a term used to describe all indigenous people of Aotearoa, New Zealand
marae	Traditional meeting place comprising courtyard, ancestral house (wharenuī), and dining hall (wharekai), a community centre
marae ātea	ceremonial courtyard
mātauranga Māori	Sequential system of knowledge acquisition and retention
mauri	life force, the spark of life, the essence that indicates a person is alive, talisman
mauri mate	diminished spark of life, unwellness, deceased
mauri noho	spark of life is languishing
mauri ora	alive and well, holistic wellness
mihi	greeting
mokopuna	Grandchild, grandchildren, the offspring of one's identity
mōteatea	songs of lament
ngā āhuatanga Māori	an inter-related set of Māori values and principles
ngā taonga tuku iho	Highly prized treasures from the past
noa	neutral, everyday, ordinary
Ngāti Awa	The people who descend from the ancestor Awanuiārangi
oriori	lullaby
paetapu	orators sacred bench
Pākehā	Western/European people
Papatūānuku	Sky Mother
pepehā	Māori cultural statement of position in place and time

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pōhiri/pōwhiri	welcome ceremony, ritual of engagement
pukengatanga	expertise
<u>puna reo</u>	Māori language pre school
<u>rāhui</u>	prohibition, boundary line
ranga	weave
rangatira	Chieftainship, leadership, the capacity to weave people together,
rangatiratanga	The act of leading individuals, groups, hapū and iwi
Rangitūhāhā	Sky Father
raupatu	land confiscation
rohe	region
Tamariki	children
tangata	man or person
tāngata	men or persons
tangata whenua	people of the land, hosts
tangi	wake for a deceased person
tapu	sacred, sacrosanct, a state of being set apart
taumata	summit
tauparapara	type of prayer, opening incantation
te	the
te ata hāpara	when the light begins to dawn
Te Mānukatūtahi	place of the lone standing mānuka tree
te reo Māori	Māori language
Te Rūnanga o Ngāti Awa	Ngāti Awa tribal authority
teina	junior, younger or lesser experienced person
tika	right, correct
tikanga	correct practices
tīpuna / tupuna	ancestor
tira	a group of people
tohunga	skilled person, chosen expert, priest, healer
tohunga whakairo	expert carver
tuakana	senior, elder, more experienced
tuakiri	personality or set of unique skills
ūkaipō	homeland, nurturing, mothering
urupa	burial ground
wāhi tapu	sacred sites
wānanga	A place and/or a process for knowledge acquisition and retention
whakamutunga	completion, close, end

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